THEOGNIS

TESTIMONIA

1 *Suda* (ii.692.13 Adler)

Θέογνις, Μεγαρεύς, *τῶν ἐν* Σικελίᾳ Μεγάρων, *γεγονὼς ἐν τῇ νθ΄ ὀλυμπιάδι. ἔγραψεν ἐλεγείαν εἰς τοὺς σωθέντας τῶν Συρακουσίων ἐν τῇ πολιορκίᾳ, γνώμας δι᾽ ἐλεγείας ὡς* (εἰς ed. pr.) *ἔπη ,βω΄, καὶ πρὸς Κύρ-*‹*ν*›*ον τὸν αὐτοῦ ἐρώμενον γνωμολογίαν δι᾽ ἐλεγείων, καὶ ἑτέρας ὑποθήκας παραινετικάς, τὰ πάντα ἐπικῶς* (*ἔπη ,βω΄* Ditzen). *ὅτι μὲν παραινέσεις ἔγραψε* Θέογνις, ‹*χρήσιμος·*› *ἀλλ᾽ ἐν μέσῳ τούτων παρεσπαρ-*

THEOGNIS

TESTIMONIA

1 *Suda* (ii.692.13 Adler)

Θέογνις, Μεγαρεύς, *τῶν ἐν* Σικελίᾳ Μεγάρων, *γεγονὼς ἐν τῇ νθ΄ ὀλυμπιάδι. ἔγραψεν ἐλεγείαν εἰς τοὺς σωθέντας τῶν Συρακουσίων ἐν τῇ πολιορκίᾳ, γνώμας δι᾽ ἐλεγείας ὡς* (εἰς ed. pr.) *ἔπη ,βω΄, καὶ πρὸς Κύρ-*‹*ν*›*ον τὸν αὐτοῦ ἐρώμενον γνωμολογίαν δι᾽ ἐλεγείων, καὶ ἑτέρας ὑποθήκας παραινετικάς, τὰ πάντα ἐπικῶς* (*ἔπη ,βω΄* Ditzen). *ὅτι μὲν παραινέσεις ἔγραψε* Θέογνις, ‹*χρήσιμος·*› *ἀλλ᾽ ἐν μέσῳ τούτων παρεσπαρ-*

THEOGNIS

Listed below are the sigla for the manuscripts recorded in the apparatus. For further details see West's edition (pp. xi-xiii) and Young's Teubner edition (pp. vii-ix, xx, xxviii-xxix).

A = Paris. suppl. gr. 388 (early 10th century)
O = Vat. gr. 915 (early 14th century)
X = Lond. Add. 16409 (c. 1300)
D = Paris. gr. 2739 (mid 15th century)
Ur = Vat. Urb. gr. 95 (c. 1430)
I = Marc. gr. 774 (mid 15th century)
o = a lost MS of which O is a copy (c. 1300)
p = a lost MS of which X is a copy (c. 1299)

TESTIMONIA

1 *Suda*

Theognis, a Megarian from the Megara in Sicily,[1] flourished in the 59th Olympiad (544/41).[2] He wrote an elegy on those saved from the Syracusans in the siege,[3] elegiac maxims totaling about 2800 verses,[4] a collection of elegiac maxims addressed to Cyrnus his beloved, and other hortatory precepts,[5] all in the epic dialect. Theognis (is useful) because he wrote exhortations. But in the midst of these

μέναι μιαρίαι καὶ παιδικοὶ ἔρωτες καὶ ἄλλα ὅσα ὁ ἐνάρετος ἀποστρέφεται βίος.

γνώμας—βω΄ del. West ‹*χρήσιμος*› add. West

2 Pl. *Leges* 1.630a

ἡμεῖς δέ γε ἀγαθῶν ὄντων τούτων ἔτι φαμὲν ἀμείνους εἶναι καὶ πολὺ τοὺς ἐν τῷ μεγίστῳ πολέμῳ γιγνομένους ἀρίστους διαφανῶς· ποιητὴν δὲ καὶ ἡμεῖς μάρτυρ᾽ ἔχομεν, Θέογνιν, πολίτην τῶν ἐν Σικελίᾳ Μεγαρέων, ὅς φησιν (vv. 77-78).

3 Schol. ad loc. (p. 301 Greene)

περὶ Θεόγνιδος καὶ τῆς κατ᾽ αὐτὸν ταύτης ἱστορίας ἀμφιβολία πολλὴ ἐγένετο τοῖς παλαιοῖς. καὶ οἱ μέν φασιν αὐτὸν ἐκ Μεγάρων γεγενῆσθαι τῆς Ἀττικῆς· οὕτως ὁ Δίδυμος, ἐπιφυόμενος τῷ Πλάτωνι ὡς παραιστοροῦντι· οἱ δὲ ὅτι ἐκ Σικελίας. εἰ δὲ μὴ καὶ εἴη ἐκ Σικελίας, οὐδὲν λυμαίνεται τὸ προκείμενον, ἀλλὰ καὶ

are scattered foul and pederastic poems and other verses on which the virtuous life turns its back.[6]

[1] See testt. 2-4. [2] Other sources give the 58th or 57th Olympiad (p. 57 Garzya). [3] Nothing is known of this poem and some attribute it to the tragic poet Theognis whom the *Suda* goes on to record as one of the 30 tyrants. [4] Roughly double the size of the present corpus and perhaps "a mistake in the reckoning occasioned by the addition of two totals found in different sources" (Hudson-Williams 101). [5] It is unclear whether these and the maxims addressed to Cyrnus are being represented as separate works or as parts of the 2800. [6] These were collected in Book II, although the segregation actually occurred before the date of the *Suda*, since MS A, which alone preserves Book II, is earlier than the compilation of the *Suda* (2nd half of the 10th cent.).

2 Plato, *Laws*

But brave though these men are, we still say that even much braver are those who are conspicuously brave in the greatest of wars. And we also have as witness a poet, Theognis, a citizen of the Megarians in Sicily,[1] who says (vv. 77-78).

[1] See test. 3.

3 Scholiast on the passage

There was much controversy among the ancients concerning Theognis and this information about him. Some say that he was from Attic Megara (this is the view of Didymus who attacks Plato for giving false information), while others say that he was from Sicily. Even if he were not from Sicily, the present passage does not mistreat him, but does

τοὐναντίον· οὐ γὰρ ὑπὲρ Ἀττικοῦ ὡς Ἀθηναῖος λέγει, ἀλλὰ καίτοι πρὸς Ἀθηναῖον αὐτὸν παραβάλλων τὸν Τυρταῖον, τὸ ἀληθὲς περὶ τὴν κρίσιν ἐφύλαξεν καὶ τὸν Θέογνιν καὶ ξένον ὄντα προέκρινεν. τί δὲ ἐκώλυεν αὐτὸν ἐκ ταύτης μὲν εἶναι τῆς Μεγαρίδος, ἀπελθόντα δὲ εἰς Σικελίαν, ὡς ἱστορία ἔχει, γενέσθαι νόμῳ Μεγαρέα ἐκεῖ, ὡς καὶ τὸν Τυρταῖον Λακεδαιμόνιον;

4 Harpocration (pp. 126-27 Keaney)

Θέογνις· οὗτος δ' ἦν Μεγαρεύς, ἀπὸ τῶν πρὸς τῇ Ἀττικῇ Μεγάρων. αὐτὸς γάρ φησιν ὁ ποιητής (v. 783). ὃ μὴ ἐπιστήσας Πλάτων ἐν α΄ Νόμων (test. 2) τῶν ἐν Σικελίᾳ Μεγαρέων πολίτην ἔφασκεν. κατηκολούθησαν δὲ τῷ Πλάτωνι οὐκ ὀλίγοι.

5 Isoc. *Nicocl.* 42-43

ἐπεὶ κἀκεῖνό μοι πρόδηλον ἦν, ὅτι τὰ συμβουλεύοντα καὶ τῶν ποιημάτων καὶ τῶν συγγραμμάτων χρησιμώτατα μὲν ἅπαντες νομίζουσιν, οὐ μὴν ἥδιστά γ' αὐτῶν ἀκούουσιν, ἀλλὰ πεπόνθασιν ὅπερ πρὸς τοὺς

the opposite. For Plato is not speaking as an Athenian on behalf of an Athenian, but although comparing him with an Athenian, Tyrtaeus, he kept to the truth in judging them and preferred Theognis even though a foreigner. What prevented his being from this Megara and after going to Sicily, as Plato's account implies, becoming a Megarian there according to the law, just as Tyrtaeus became a Spartan?[1]

[1] The scholiast interprets Plato to mean that just as Tyrtaeus was an Athenian by birth but became a Spartan (see Tyrt. test. 2), so Theognis was from Megara on the Isthmus of Corinth but became a citizen of Megara's colony (Hyblaean Megara) in Sicily. This interpretation of Plato's words may be correct, but there is no evidence in the corpus that Theognis was a citizen of Hyblaean Megara and the modern consensus is that he came from mainland Megara. See also test. 4.

4 Harpocration, *Lexicon of the Ten Attic Orators*

Theognis was a Megarian from Attic Megara. The poet says this himself (v. 783).[1] Plato did not pay attention to this when he said in Book 1 of the *Laws* that Theognis was a citizen of Megara in Sicily. And many have followed Plato.

[1] 783 merely states that the speaker visited Sicily. See notes on 773-88.

5 Isocrates, *To Nicocles*

Moreover this too was clear to me, that although all consider words of advice both in poetry and in prose to be most useful, they certainly do not derive the greatest pleasure from listening to them, but their attitude towards

νουθετοῦντας· καὶ γὰρ ἐκείνους ἐπαινοῦσι μέν, πλησιάζειν δὲ βούλονται τοῖς συνεξαμαρτάνουσιν, ἀλλ᾽ οὐ τοῖς ἀποτρέπουσιν. σημεῖον δ᾽ ἄν τις ποιήσαιτο τὴν Ἡσιόδου καὶ Θεόγνιδος καὶ Φωκυλίδου ποίησιν· καὶ γὰρ τούτους φασὶ μὲν ἀρίστους γεγενῆσθαι συμβούλους τῷ βίῳ τῷ τῶν ἀνθρώπων, ταῦτα δὲ λέγοντες αἱροῦνται συνδιατρίβειν ταῖς ἀλλήλων ἀνοίαις μᾶλλον ἢ ταῖς ἐκείνων ὑποθήκαις. ἔτι δ᾽ εἴ τις ἐκλέξειε τῶν προεχόντων ποιητῶν τὰς καλουμένας γνώμας, ἐφ᾽ αἷς ἐκεῖνοι μάλιστ᾽ ἐσπούδασαν, ὁμοίως ἂν καὶ πρὸς ταύτας διατεθεῖεν· ἥδιον γὰρ ἂν κωμῳδίας τῆς φαυλοτάτης ἢ τῶν οὕτω τεχνικῶς πεποιημένων ἀκούσειαν.

6 Stob. 4.29.53

Ξενοφῶντος ἐκ τοῦ περὶ Θεόγνιδος. "Θεόγνιδός ἐστιν ἔπη τοῦ Μεγαρέως" (22-23). οὗτος δὲ ὁ ποιητὴς περὶ οὐδενὸς ἄλλου λόγον πεποίηται ἢ περὶ ἀρετῆς καὶ κακίας ἀνθρώπων, καί ἐστιν ἡ ποίησις σύγγραμμα περὶ ἀνθρώπων, ὥσπερ εἴ τις ἱππικὸς ὢν συγγράψειεν περὶ ἱππικῆς. ἡ οὖν ἀρχή μοι δοκεῖ τῆς ποιήσεως ὀρθῶς ἔχειν· ἄρχεται γὰρ πρῶτον ἀπὸ τοῦ εὖ γενέσθαι. ᾤετο γὰρ οὔτ᾽ ἄνθρωπον οὔτε τῶν ἄλλων οὐδὲν ἂν ἀγαθὸν εἶναι, εἰ μὴ τὰ γεννήσοντα ἀγαθὰ εἴη. ἔδοξεν οὖν αὐτῷ παραδείγμασι τοῖς ἄλλοις ζῴοις χρήσασθαι, ὅσα μὴ εἰκῇ τρέφεται, ἀλλὰ μετὰ τέχνης ἕκαστα θεραπεύεται, ὅπως γενναιότατα ἔσονται. δηλοῖ δ᾽ ἐν τοῖς ἔπεσι· (183-90). *ταῦτα τὰ ἔπη λέγει*

them is the same as their attitude towards those who admonish; for although they praise the latter, they prefer to associate with those who share in their follies and not with those who seek to dissuade them. As proof one could cite the poetry of Hesiod, Theognis, and Phocylides;[1] for people say that these have been the best advisers for human life, but while saying this they prefer to occupy themselves with one another's follies than with the precepts of those poets. And furthermore, if one were to select from the foremost poets those maxims, as they are called, to which they had given their most serious attention, people would treat these in the same way too; for they would more gladly listen to the most paltry comedy than to such proficient compositions.

[1] Phocylides and Theognis are frequently combined.

6 Stobaeus, *Anthology*

From Xenophon's[1] work on Theognis. "They are the verses of Theognis of Megara" (22-23). This poet's composition is about nothing else than human excellence and vice, and his poetry is a treatise on people, just as if a horseman were to write about horsemanship. And so the primary element[2] of his poetry seems to me to be correct, since it is about good birth. For he believed that neither a person nor anything else could be good unless the progenitors were good. He therefore decided to use as examples other living creatures which are not raised at random, but which are systematically attended to in each case so that they will be of the best descent. He makes this clear in his verses (183-

τοὺς ἀνθρώπους οὐκ ἐπίστασθαι γεννᾶν ἐξ ἀλλήλων, κᾶτα γίγνεσθαι τὸ γένος τῶν ἀνθρώπων κάκιον ἀεὶ μειγνύμενον τὸ χεῖρον τῷ βελτίονι. οἱ δὲ πολλοὶ ἐκ τούτων τῶν ἀνθρώπων κατηγορεῖν καὶ ἀντὶ χρημάτων ἀγένειαν καὶ κακίαν ἀντικαταλλάττεσθαι εἰδότας. ἐμοὶ δὲ δοκεῖ ἄγνοιαν κατηγορεῖν περὶ τὸν αὐτῶν βίον.

ELEGIAC POEMS

Book I

1-4

ὦ ἄνα, Λητοῦς υἱέ, Διὸς τέκος, οὔποτε σεῖο
λήσομαι ἀρχόμενος οὐδ' ἀποπαυόμενος,
ἀλλ' αἰεὶ πρώτόν τε καὶ ὕστατον ἔν τε μέσοισιν
ἀείσω· σὺ δέ μοι κλῦθι καὶ ἐσθλὰ δίδου.

5-10

Φοῖβε ἄναξ, ὅτε μέν σε θεὰ τέκε πότνια Λητώ,
φοίνικος ῥαδινῇς χερσὶν ἐφαψαμένη,

90). These verses mean that people do not know how to procreate from one another and as a result the human race is becoming worse because the worse is ever mingled with the better. But many think on the basis of these verses that the poet is leveling accusations against human greed and against those who know how to make money compensate for low birth and vice.[3] But it seems to me that he is accusing them of lack of knowledge about their own lives.

[1] There is much debate about whether this is the well-known Athenian writer born c. 430 B.C. or some unknown figure. The only other reference to a work on Theognis is the two books recorded by Diogenes Laertius 6.16 in his list of Antisthenes' writings. [2] Since ἀρχή can also mean 'beginning,' some argue that the edition of Theognis used by Xenophon began with the verses cited below (183-90). [3] This sentence is ungrammatical and presumably has suffered corruption. I have translated what seems to be the general sense.

ELEGIAC POEMS

Book I

1-4

O lord, son of Leto, child of Zeus,[1] I will never forget you at the beginning or at the end, but I will ever sing of you first, last, and in between; and do you give ear to me and grant me success.

[1] Apollo.

5-10

Lord Phoebus, when the august goddess Leto gave birth to you, fairest of the immortals, as she clasped

ἀθανάτων κάλλιστον, ἐπὶ τροχοειδέι λίμνῃ,
πᾶσα μὲν ἐπλήσθη Δῆλος ἀπειρεσίη
ὀδμῆς ἀμβροσίης, ἐγέλασσε δὲ γαῖα πελώρη,
γήθησεν δὲ βαθὺς πόντος ἁλὸς πολιῆς.

6 ῥαδινῆς codd. plerique

11-14

Ἄρτεμι θηροφόνη, θύγατερ Διός, ἣν Ἀγαμέμνων
εἶσαθ' ὅτ' ἐς Τροίην ἔπλεε νηυσὶ θοῇς,
εὐχομένῳ μοι κλῦθι, κακὰς δ' ἀπὸ κῆρας ἄλαλκε·
σοὶ μὲν τοῦτο, θεά, σμικρόν, ἐμοὶ δὲ μέγα.

Arist. *Eth. Eud.* 7.10.1243a18 (v. 14)

12 θοαῖς v.l. 14 θεᾶ (cum rasura) μικρὸν A, θεὸς μικρὸν codd. Arist.

15-18

Μοῦσαι καὶ Χάριτες, κοῦραι Διός, αἵ ποτε Κάδμου
ἐς γάμον ἐλθοῦσαι καλὸν ἀείσατ' ἔπος,
"ὅττι καλὸν φίλον ἐστί, τὸ δ' οὐ καλὸν οὐ φίλον ἐστί"·
τοῦτ' ἔπος ἀθανάτων ἦλθε διὰ στομάτων.

19-38

Κύρνε, σοφιζομένῳ μὲν ἐμοὶ σφρηγὶς ἐπικείσθω
τοῖσδ' ἔπεσιν· λήσει δ' οὔποτε κλεπτόμενα,

the palm-tree with her slender arms beside the circular lake,[1] all Delos was filled from end to end with an ambrosial aroma, the vast earth beamed, and the deep expanse of the white-capped sea rejoiced.

[1] Actually a pond used as a reservoir.

11-14

Artemis, slayer of wild beasts, daughter of Zeus, for whom Agamemnon set up a temple[1] when he was preparing to sail on his swift ships to Troy, give ear to my prayer and ward off the evil death-spirits. For you, goddess, this is a small thing, but for me it is critical.[2]

[1] According to Pausanias 1.43.1 Agamemnon set up this temple in Megara when he went there to persuade Calchas to accompany him to Troy. [2] The author, identified by Aristotle as Theognis, is presumably about to go on a voyage and is praying to Artemis in her capacity as the protector of seafarers.

15-18

Muses and Graces, daughters of Zeus, who came once to the wedding of Cadmus[1] and sang the lovely verse, "What is beautiful is loved, what is not beautiful is not loved." This is the verse that went through your immortal lips.

[1] The wedding in Thebes of Cadmus and Harmonia, daughter of Ares and Aphrodite, was attended by the gods.

19-38[1]

For me, a skilled and wise poet, let a seal,[2] Cyrnus,[3] be placed on these verses. Their theft will never pass

οὐδέ τις ἀλλάξει κάκιον τοὐσθλοῦ παρεόντος,
ὧδε δὲ πᾶς τις ἐρεῖ· "Θεόγνιδός ἐστιν ἔπη
τοῦ Μεγαρέως· πάντας δὲ κατ᾽ ἀνθρώπους
ὀνομαστός"·
ἀστοῖσιν δ᾽ οὔπω πᾶσιν ἀδεῖν δύναμαι.
οὐδὲν θαυμαστόν, Πολυπαΐδη· οὐδὲ γὰρ ὁ Ζεὺς
οὔθ᾽ ὕων πάντεσσ᾽ ἀνδάνει οὔτ᾽ ἀνέχων.
σοὶ δ᾽ ἐγὼ εὖ φρονέων ὑποθήσομαι, οἷάπερ αὐτός,
Κύρν᾽, ἀπὸ τῶν ἀγαθῶν παῖς ἔτ᾽ ἐὼν ἔμαθον.
πέπνυσο, μηδ᾽ αἰσχροῖσιν ἐπ᾽ ἔργμασι μηδ᾽
ἀδίκοισιν
τιμὰς μηδ᾽ ἀρετὰς ἕλκεο μηδ᾽ ἄφενος.
ταῦτα μὲν οὕτως ἴσθι· κακοῖσι δὲ μὴ προσομίλει
ἀνδράσιν, ἀλλ᾽ αἰεὶ τῶν ἀγαθῶν ἔχεο·
καὶ μετὰ τοῖσιν πῖνε καὶ ἔσθιε, καὶ μετὰ τοῖσιν
ἵζε, καὶ ἄνδανε τοῖς, ὧν μεγάλη δύναμις.
ἐσθλῶν μὲν γὰρ ἄπ᾽ ἐσθλὰ μαθήσεαι· ἢν δὲ
κακοῖσι
συμμίσγῃς, ἀπολεῖς καὶ τὸν ἐόντα νόον.
ταῦτα μαθὼν ἀγαθοῖσιν ὁμίλει, καί ποτε φήσεις
εὖ συμβουλεύειν τοῖσι φίλοισιν ἐμέ.

Xenophon ap. Stob. 4.29.53 (v. test. 6), vv. 22-23 (Θεόγνιδος—Μεγαρέως)

P. Berol. 12319 (ostracon), vv. 25-26 (οὐδε—ανεχειν)

Plat. *Meno* 95d; Musonius (p. 62 Hense) ap. Stob. 4.15.18 (vv. 33-36)

Nicostratus π. γάμου ap. Stob. 4.23.64 (vv. 33-35 confuse)

Xen. *conv.* 2.4; id. *mem.* 1.2.20 (+ Stob. 3.29.95); Clem. *Strom.*

unnoticed, nor will anyone take something worse in exchange when that which is good is at hand, but everyone will say, "They are the verses of Theognis of Megara, and he is famous among all men;"[4] but I am not yet able to please all the townsmen. It's not surprising, Polypaïdes, since not even Zeus pleases everyone when he sends rain or holds back.[5] It is with kind thoughts for you that I shall give you advice such as I myself, Cyrnus, learned from noble men while still a child. Be sensible and do not, at the cost of shameful or unjust acts, seize for yourself prestige, success or wealth. Know that this is so, and do not seek the company of base men, but always cling to the noble.[6] Drink and dine with them, sit with them, and be pleasing to those whose power is great. For from the noble you will learn noble things, but if you mingle with the base, you will lose even the sense you have. Knowing this, associate with the noble, and one day you will say that I give good advice to my friends.

[1] There is no agreement whether these verses represent one poem, two poems (19-30, 31-38) or three (19-26, 27-30, 31-38). On this, and also on Theognis' date, see H. Friis Johansen, *C&M* 42 (1991) 5-37, 44 (1993) 5-29, and 47 (1996) 9-23. [2] The most disputed word in the entire corpus. Among the explanations are: Theognis' name (v. 22), Cyrnus' name, poetic style, political and ethical contents, and a literal seal affixed to a written copy of Theognis' poems. [3] Theognis' beloved boy. The name, together with the patronymic (v. 25), appears numerous times in the corpus. [4] Many end the quotation with the word Megara. [5] Cf. vv. 801-4. [6] The words *ἀγαθός*/*ἐσθλός* and *κακός*/*δειλός* occur frequently in the corpus as an indication of social sta-

5.52.4; Nicolaus *Progymn.* (p. 27.2 Felten); schol. Arist. *Eth. Nic.* 9.9.7 (*Anecd. Par.* i.229.4 Cramer), vv. 35-36

22 *πᾶς ἐρέει p* 23 *ὀνομαστοῦ p* 29 *πέπνυο* Bergk
33 *μετὰ τῶν σύ γε* Muson., Nicostr.: *παρὰ τοῖσιν* Plato
35 *διδάξεαι* Plato, Xen., Nicol. 36 *ἐνόντα* Xen. *mem.* cod. A, Nicol. codd. plerique 37 *ὁμίλεε* codd., corr. West

39-52

Κύρνε, κύει πόλις ἥδε, δέδοικα δὲ μὴ τέκῃ ἄνδρα
εὐθυντῆρα κακῆς ὕβριος ἡμετέρης.
ἀστοὶ μὲν γὰρ ἔθ' οἵδε σαόφρονες, ἡγεμόνες δὲ
τετράφαται πολλὴν εἰς κακότητα πεσεῖν.
οὐδεμίαν πω, Κύρν', ἀγαθοὶ πόλιν ὤλεσαν ἄνδρες·
ἀλλ' ὅταν ὑβρίζειν τοῖσι κακοῖσιν ἄδῃ,
δῆμόν τε φθείρωσι δίκας τ' ἀδίκοισι διδῶσιν
οἰκείων κερδέων εἵνεκα καὶ κράτεος,
ἔλπεο μὴ δηρὸν κείνην πόλιν ἀτρεμίεσθαι,
μηδ' εἰ νῦν κεῖται πολλῇ ἐν ἡσυχίῃ,
εὖτ' ἂν τοῖσι κακοῖσι φίλ' ἀνδράσι ταῦτα γένηται,
κέρδεα δημοσίῳ σὺν κακῷ ἐρχόμενα.
ἐκ τῶν γὰρ στάσιές τε καὶ ἔμφυλοι φόνοι ἀνδρῶν
μούναρχοί τε· πόλει μήποτε τῇδε ἄδοι.

40 *ὑμετέρης o* 45 *φθείρουσι* et διδοῦσι A
47 *ἀτρεμέεσθαι* codd., corr. Wackernagel: *ἀτρεμιεῖσθαι* Bergk, *ἀτρέμε' ἦσθαι* Young, alii alia 52 *μούναρχος p* *τε* pro δὲ Leutsch *θ'· ἃ* Ahrens

tus, essentially to distinguish between aristocrats (like Theognis) and the rest, including those who are aristocrats by birth but do not behave as such.

39-52[1]

Cyrnus, this city is pregnant and I am afraid she will give birth to a man who will set right[2] our wicked insolence. These townsmen are still of sound mind, but their leaders[3] have changed and fallen into the depths of depravity. Never yet, Cyrnus, have noble men destroyed a city, but whenever the base take delight in outrageous behaviour and ruin the people and give judgements in favour of the unjust, for the sake of their own profit and power, do not expect that city to remain quiet long, even if it is now utterly calm, whenever this is dear to base men, profit that comes along with public harm.[4] From this arise civil strife, the spilling of kindred blood, and tyrants; may this city never delight in that.

[1] Treated by some as two poems (39-42, 43-52). Vv. 39-42 reappear as 1081-82b, with a difference between only 40 and 1082.

[2] I.e., a tyrant (cf. v. 52). The only tyrant of Megara we know of was Theagenes, whose rule ended c. 600, but Theognis may well be afraid that another tyrant will arise. [3] Presumably the ruling oligarchs, members of the aristocracy, but since they do not behave as 'noble' men should, they can be called 'base' (vv. 44, 49).

[4] The punctuation of vv. 43-50 is disputed, depending in part on whether the subjunctive or indicative is read in v. 45. I have followed West, but with no great confidence.

53-68

Κύρνε, πόλις μὲν ἔθ' ἥδε πόλις, λαοὶ δὲ δὴ ἄλλοι
οἳ πρόσθ' οὔτε δίκας ᾔδεσαν οὔτε νόμους,
ἀλλ' ἀμφὶ πλευραῖσι δορὰς αἰγῶν κατέτριβον,
ἔξω δ' ὥστ' ἔλαφοι τῆσδ' ἐνέμοντο πόλεος.
καὶ νῦν εἰσ' ἀγαθοί, Πολυπαΐδη· οἱ δὲ πρὶν ἐσθλοὶ
νῦν δειλοί. τίς κεν ταῦτ' ἀνέχοιτ' ἐσορῶν;
ἀλλήλους δ' ἀπατῶσιν ἐπ' ἀλλήλοισι γελῶντες,
οὔτε κακῶν γνώμας εἰδότες οὔτ' ἀγαθῶν.
μηδένα τῶνδε φίλον ποιεῦ, Πολυπαΐδη, ἀστῶν
ἐκ θυμοῦ χρείης οὕνεκα μηδεμιῆς·
ἀλλὰ δόκει μὲν πᾶσιν ἀπὸ γλώσσης φίλος εἶναι,
χρῆμα δὲ συμμείξῃς μηδενὶ μηδ' ὁτιοῦν
σπουδαῖον· γνώσῃ γὰρ ὀιζυρῶν φρένας ἀνδρῶν,
ὥς σφιν ἐπ' ἔργοισιν πίστις ἔπ' οὐδεμία,
ἀλλὰ δόλους ἀπάτας τε πολυπλοκίας τ' ἐφίλησαν
οὕτως ὡς ἄνδρες μηκέτι σῳζόμενοι.

55 πλευρῇσι *p* 56 τήνδ' . . . πόλιν *o* 62 εἵνεκα *o*

69-72

μήποτε, Κύρνε, κακῷ πίσυνος βούλευε σὺν ἀνδρί,
εὖτ' ἂν σπουδαῖον πρῆγμ' ἐθέλῃς τελέσαι,
ἀλλὰ μετ' ἐσθλὸν ἰὼν βούλευ καὶ πολλὰ μογῆσαι
καὶ μακρὴν ποσσίν, Κύρν', ὁδὸν ἐκτελέσαι.

71 βούλευ καὶ A, βούλευε O, βουλεύεο *p*
71-72 μογήσας et ἐκτελέσας A^2p

53-68[1]

Cyrnus, this city is still a city, but the people are different, people who formerly knew neither justice nor laws, but wore tattered goatskins about their sides and lived outside this city like deer. And now they are noble, Polypaïdes, while those who were noble before are now base. Who can endure the sight of this? They deceive one another and mock one another, knowing neither the distinctive marks of the base nor those of the noble.[2] Make none of these townsmen your sincere friend, Polypaïdes, because of any need. Seem in speech to be the friend of everyone, but share with no one any serious matter whatsoever. If you do, you will come to know the minds of men who are wretched, since there is no trust to be placed in their actions, but they love treachery, deceit, and craftiness, just like men beyond salvation.

[1] Some divide into two poems (53-60, 61-68). [2] Vv. 57-60 recur, with some variation, in 1109-10 and 1113-14. West agrees with Schneidewin that 1111-12 should be inserted after 58.

69-72

Never trust or take counsel with a base man, Cyrnus, whenever you want to accomplish a serious matter, but be willing, Cyrnus, to endure much toil and to cover a long journey in search of a noble man.

73-74

πρῆξιν μηδὲ φίλοισιν ὅλως ἀνακοινέο πᾶσιν·
παῦροί τοι πολλῶν πιστὸν ἔχουσι νόον.

73 ἀνακοίνεο Ao. -έο Par. 2833

75-76

παύροισιν πίσυνος μεγάλ᾽ ἀνδράσιν ἔργ᾽ ἐπιχείρει,
μή ποτ᾽ ἀνήκεστον, Κύρνε, λάβῃς ἀνίην.

77-78

πιστὸς ἀνὴρ χρυσοῦ τε καὶ ἀργύρου ἀντερύσασθαι
ἄξιος ἐν χαλεπῇ, Κύρνε, διχοστασίῃ.

Plat. *Leges* 1.630a (v. test. 2), vv. 77-78

79-82

παύρους εὑρήσεις, Πολυπαΐδη, ἄνδρας ἑταίρους
πιστοὺς ἐν χαλεποῖς πρήγμασι γινομένους,
οἵτινες ἂν τολμῷεν ὁμόφρονα θυμὸν ἔχοντες
ἶσον τῶν ἀγαθῶν τῶν τε κακῶν μετέχειν.

Themist. *or.* 22.265a (vv. 79-80)

83-86

τούτους οὐχ εὕροις διζήμενος οὐδ᾽ ἐπὶ πάντας
ἀνθρώπους, οὓς ναῦς μὴ μία πάντας ἄγοι,
οἷσιν ἐπὶ γλώσσῃ τε καὶ ὀφθαλμοῖσιν ἔπεστιν
αἰδώς, οὐδ᾽ αἰσχρὸν χρῆμ᾽ ἔπι κέρδος ἄγει.

83 οὔ χ᾽ van der Mey, editores plerique

73-74

Don't deliberate at all on an enterprise even with any of your friends; few indeed out of many friends have a mind that is trustworthy.

75-76

Trust few men when you attempt important enterprises, lest one day, Cyrnus, you get pain beyond cure.

77-78

A trustworthy man is worth his weight in gold and silver,[1] Cyrnus, in times of harsh civil strife.

[1] Literally, "is worthy of being weighed against gold and silver."

79-82

You will find few men, Polypaïdes, who are loyal comrades in difficult enterprises, men who can be of one mind with you and can bring themselves to share equally in both the good times and the bad.

83-86

Not even if you searched among all men would you find so many that a single ship could not carry them all, men on whose tongue and eyes there is a sense of shame and whom profit does not lead to a disgraceful act.

87-90

μή μ᾽ ἔπεσιν μὲν στέργε, νόον δ᾽ ἔχε καὶ φρένας ἄλλῃ
εἴ με φιλεῖς καί σοι πιστὸς ἔνεστι νόος.
ἤ με φίλει καθαρὸν θέμενος νόον, ἤ μ᾽ ἀποειπὼν
ἔχθαιρ᾽ ἀμφαδίην νεῖκος ἀειράμενος.

91-92

ὃς δὲ μιῇ γλώσσῃ δίχ᾽ ἔχει νόον, οὗτος ἑταῖρος
δεινός, Κύρν᾽· ἐχθρὸς βέλτερος ἢ φίλος ὤν.

92 δειλὸς West (noluit Brunck)

93-100

ἄν τις ἐπαινήσῃ σε τόσον χρόνον ὅσσον ὁρῴης,
νοσφισθεὶς δ᾽ ἄλλῃ γλῶσσαν ἰῇσι κακήν,
τοιοῦτός τοι ἑταῖρος ἀνὴρ φίλος οὔ τι μάλ᾽ ἐσθλός.
ὅς κ᾽ εἴπῃ γλώσσῃ λεῖα, φρονῇ δ᾽ ἕτερα.
ἀλλ᾽ εἴη τοιοῦτος ἐμοὶ φίλος, ὃς τὸν ἑταῖρον
γινώσκων ὀργὴν καὶ βαρὺν ὄντα φέρει
ἀντὶ κασιγνήτου. σὺ δέ μοι, φίλε, ταῦτ᾽ ἐνὶ θυμῷ
φράζεο, καί ποτέ μου μνήσεαι ἐξοπίσω.

93 εἰ *p* ἐπαινήσει *o* ὁρώη *p* 94 ἄλλῃ *p*, ἄλλην AO 96 λώια AO, λῶστα *p*, corr. Richards

87-90

Don't show affection for me in your words but keep your mind and heart elsewhere, if you love me and the mind within you is loyal. Either love me sincerely or renounce me, hate me, and quarrel openly.[1]

[1] These verses recur, with variation, in 1082c-f. Many combine 87-90 with 91-92, but it seems better, with West, to assume that 1083-84 once followed 90.

91-92

He who says one thing but thinks another is a dangerous comrade, Cyrnus, better an enemy than a friend.

93-100[1]

If a man praises you as long as you can see him, but speaks maliciously when apart, such a comrade is in truth no very good friend, whoever speaks with a smooth tongue but has different thoughts. May I have the sort of friend who knows his comrade and, like a brother, puts up with his disposition even when he is hard to bear. Please take these things to heart, my friend, and one day hereafter you will remember me.

[1] Editors regularly treat these verses as a single poem, but West may well be right to divide them into three (93-94, 95-96, 97-100), with a lacuna after 94. 97-100 reappear as 1164a-d.

101-112

μηδείς σ' ἀνθρώπων πείσῃ κακὸν ἄνδρα
φιλῆσαι,
Κύρνε· τί δ' ἔστ' ὄφελος δειλὸς ἀνὴρ φίλος ὤν;
οὔτ' ἄν σ' ἐκ χαλεποῖο πόνου ῥύσαιτο καὶ ἄτης,
οὔτε κεν ἐσθλὸν ἔχων τοῦ μεταδοῦν ἐθέλοι.
δειλοὺς δ' εὖ ἔρδοντι ματαιοτάτη χάρις ἐστίν·
ἶσον καὶ σπείρειν πόντον ἁλὸς πολιῆς·
οὔτε γὰρ ἂν πόντον σπείρων βαθὺ λήιον ἀμῷς,
οὔτε κακοὺς εὖ δρῶν εὖ πάλιν ἀντιλάβοις.
ἄπληστον γὰρ ἔχουσι κακοὶ νόον· ἢν δ' ἓν
ἁμάρτῃς,
τῶν πρόσθεν πάντων ἐκκέχυται φιλότης·
οἱ δ' ἀγαθοὶ τὸ μέγιστον ἐπαυρίσκουσι παθόντες,
μνῆμα δ' ἔχουσ' ἀγαθῶν καὶ χάριν ἐξοπίσω.

Anon. P. Colon. 64.13 (v. 105)
Teles (p. 42.7 Hense) ap. Stob. 4.33.31 (sine nom.), v. 109 (- *νόον*)

104 *μεταδούναι θέλοι* A^1, *μεγάλου δοῦναι θέλει* O, *μέγα δοῦν' ἐθέλει p*: corr. Buttmann

113-14

μήποτε τὸν κακὸν ἄνδρα φίλον ποιεῖσθαι
ἑταῖρον,
ἀλλ' αἰεὶ φεύγειν ὥστε κακὸν λιμένα.

115-16

πολλοί τοι πόσιος καὶ βρώσιός εἰσιν ἑταῖροι,
ἐν δὲ σπουδαίῳ πρήγματι παυρότεροι.

101-112[1]

Let no one persuade you, Cyrnus, to make a base man your friend. Of what use is a base man as a friend? He would not rescue you from hard toil or from ruin (delusion?) nor if he has any success would he be willing to give you a share of this. Doing a good turn to the base is an utterly useless act of kindness; it is the same as sowing the expanse of the white-capped sea. You cannot reap a tall crop by sowing the sea and you cannot get anything good in return by doing good to the base. For the base have an insatiable desire; if you make one mistake, the friendship shown by all former acts is wasted. But the noble enjoy to the highest degree the treatment they've received, they remember the good things, and they are grateful thereafter.

[1] Most editors treat 101-4 and 105-12 as separate poems.

113-14

Never make a base man your close comrade, but always avoid him like a bad harbour.

115-16[1]

Many in truth are your comrades when there's food and drink, but not so many when the enterprise is serious.

[1] 116 is repeated in 644, with 643 similar to 115 in thought. 115 re-appears as Ps.-Phocylides 92 (with γάρ for τοι).

117-18

κιβδήλου δ' ἀνδρὸς γνῶναι χαλεπώτερον οὐδέν,
Κύρν', οὐδ' εὐλαβίης ἐστὶ περὶ πλέονος.

119-28

χρυσοῦ κιβδήλοιο καὶ ἀργύρου ἀνσχετὸς ἄτη,
Κύρνε, καὶ ἐξευρεῖν ῥᾴδιον ἀνδρὶ σοφῷ·
εἰ δὲ φίλου νόος ἀνδρὸς ἐνὶ στήθεσσι λελήθῃ
ψυδρὸς ἐών, δόλιον δ' ἐν φρεσὶν ἦτορ ἔχῃ,
τοῦτο θεὸς κιβδηλότατον ποίησε βροτοῖσιν,
καὶ γνῶναι πάντων τοῦτ' ἀνιηρότατον.
οὐδὲ γὰρ εἰδείης ἀνδρὸς νόον οὔτε γυναικός,
πρὶν πειρηθείης ὥσπερ ὑποζυγίου,
οὐδέ κεν εἰκάσσαις †ὥσπερ ποτ' ἐς ὥριον
ἐλθών·†
πολλάκι γὰρ γνώμην ἐξαπατῶσ' ἰδέαι.

Clem. *Strom.* 6.18.6 (vv. 119-24)
Arist. *Eth. Eud.* 7.2.1237b15 (vv. 125-26)

119 ἄσχετος codd., corr. Camerarius 121 λελήθη A, λελήθει O, λέληθε *p* et Clem. 122 ψυδρὸς A, ψυχρὸς Clem., ψυδνὸς *p* ἔχηι A, ἔχει *p* et Clem. 125 οὐ γὰρ ἄν *p* et Arist. οὐδὲ γυναικός Arist. 126 πειραθείης *o* et Arist. 127 ποτ' ἐσώριον O^1p, ποτε σώριον O a.c., ὄνιον Camerarius, alii alia

129-30

μήτ' ἀρετὴν εὔχου, Πολυπαΐδη, ἔξοχος εἶναι
μήτ' ἄφενος· μοῦνον δ' ἀνδρὶ γένοιτο τύχη.

117-18

Nothing, Cyrnus, is more difficult to recognize than a counterfeit man and nothing is of more importance than being on one's guard against him.

119-28

The ruin that results from counterfeit gold and silver is endurable, Cyrnus, and it is easy for an expert to find out (that they are counterfeit). But if a friend's intent is false and lies undetected in his breast and if he has a treacherous heart, this is the most counterfeit thing that the god has made for mortals and to recognize it costs the greatest pain of all. For you cannot know a man's or a woman's intent, until you make trial of it like a beast of burden, nor can you form an estimate of it by coming as it were at the right time(?), since appearances often deceive one's judgement.

129-30

Don't pray for outstanding excellence or wealth, Polypaïdes; the only thing a man can have is luck.

131-32

οὐδὲν ἐν ἀνθρώποισι πατρὸς καὶ μητρὸς ἄμεινον
ἔπλεθ', ὅσοις ὁσίη, Κύρνε, μέμηλε δίκη.

Stob. 4.25.1 (vv. 131-32)

132 οἷς codd., ὅσοις Stob. ὁσίης . . . δίκης Stob.

133-42

οὐδείς, Κύρν', ἄτης καὶ κέρδεος αἴτιος αὐτός,
ἀλλὰ θεοὶ τούτων δώτορες ἀμφοτέρων·
οὐδέ τις ἀνθρώπων ἐργάζεται ἐν φρεσὶν εἰδὼς
ἐς τέλος εἴτ' ἀγαθὸν γίνεται εἴτε κακόν.
πολλάκι γὰρ δοκέων θήσειν κακὸν ἐσθλὸν
ἔθηκεν,
καί τε δοκῶν θήσειν ἐσθλὸν ἔθηκε κακόν.
οὐδέ τῳ ἀνθρώπων παραγίνεται ὅσσ' ἐθέλῃσιν·
ἴσχει γὰρ χαλεπῆς πείρατ' ἀμηχανίης.
ἄνθρωποι δὲ μάταια νομίζομεν, εἰδότες οὐδέν·
θεοὶ δὲ κατὰ σφέτερον πάντα τελοῦσι νόον.

Orion, *anth.* 5.12 (p. 48 Schneidewin), vv. 141-42

139 ἐθέλησιν *p*, θέλῃσιν AO

143-44

οὐδείς πω ξεῖνον, Πολυπαΐδη, ἐξαπατήσας
οὐδ' ἱκέτην θνητῶν ἀθανάτους ἔλαθεν.

145-48

βούλεο δ' εὐσεβέων ὀλίγοις σὺν χρήμασιν οἰκεῖν
ἢ πλουτεῖν ἀδίκως χρήματα πασάμενος.

131-32

There is nothing among mankind better than a father and a mother, Cyrnus, who care about holy justice.

133-42

No one, Cyrnus, is responsible on his own for ruin or profit, but it is the gods who give both. Nor does anyone know in his heart whether his toil will turn out well or badly in the end. For often a man who thought he would fail succeeds and a man who thought he would succeed fails. No one has at hand everything he wants, since the constraints of grievous helplessness hold him back. We mortals have vain thoughts, not knowledge; it is the gods who bring everything to pass according to their own intent.

143-44

No mortal, Polypaïdes, has yet escaped the notice of the immortals, if he deceives a stranger or a suppliant.

145-48

Prefer to live righteously with a few possessions than to become rich by the unjust acquisition of

ἐν δὲ δικαιοσύνῃ συλλήβδην πᾶσ᾽ ἀρετή ᾽στιν,
πᾶς δέ τ᾽ ἀνὴρ ἀγαθός, Κύρνε, δίκαιος ἐών.

Anon. in Arist. *Eth. Nic.* 5.1.15 (*Comm. in Arist. Graeca* xx.210.11), vv. 145-47
Arist. *Eth. Nic.* 5.1.15.1129b29, alii (v. 147)

146 *πασσάμενος* codd., corr. Brunck 147 *ἀρετὴ ἔνι* Arist.

149-50

χρήματα μὲν δαίμων καὶ παγκάκῳ ἀνδρὶ δίδωσιν,
Κύρν᾽· ἀρετῆς δ᾽ ὀλίγοις ἀνδράσι μοῖρ᾽ ἔπεται.

151-52

ὕβριν, Κύρνε, θεὸς πρῶτον κακῷ ὤπασεν ἀνδρί,
οὗ μέλλει χώρην μηδεμίαν θέμεναι.

151 *κακὸν o* 152 *μηδεμίην* A

153-54

τίκτει τοι κόρος ὕβριν, ὅταν κακῷ ὄλβος ἕπηται
ἀνθρώπῳ καὶ ὅτῳ μὴ νόος ἄρτιος ᾖ.

155-58

μήποτέ μοι πενίην θυμοφθόρον ἀνδρὶ χαλεφθεὶς
μηδ᾽ ἀχρημοσύνην οὐλομένην πρόφερε·

money. For in justice there is the sum total of every excellence,[1] and every man who is just, Cyrnus, is noble.

[1] This proverbial statement is also attributed to Phocylides (fr. 10).

149-50

Fortune gives even an utterly wicked man riches, Cyrnus, but excellence is allotted to few as their companion.

151-52

It is insolence, Cyrnus, that the god gives first to a wicked man whose position he intends to make of no account.

153-54

In truth excess breeds insolence, whenever prosperity comes to a wicked man who is not sound of mind.[1]

[1] For a slightly different version see Solon fr. 6.3-4.

155-58

Never, pray, out of anger at a man throw heart-rending poverty and accursed indigence in his face.

Ζεὺς γάρ τοι τὸ τάλαντον ἐπιρρέπει ἄλλοτε ἄλλως,
ἄλλοτε μὲν πλουτεῖν, ἄλλοτε μηδὲν ἔχειν.

Stob. 4.32.36 (vv. 155-58 + 179-80)
Basil. *ad adul.* 5 (p. 48 Boulenger, p. 25 Wilson), vv. 157-58

155 *τοι* codd., *μοι* Stob. *χολωθεὶς* codd., *χαλεφθεὶς* Stob.
156 *οὐλομένην* codd., *Κύρνε κακὴν* Stob.
157 *ἄλλῳ* codd., *ἄλλως* Stob., Basil.

159-60

μήποτε, Κύρν', ἀγορᾶσθαι ἔπος μέγα· οἶδε γὰρ οὐδεὶς
160 *ἀνθρώπων ὅ τι νὺξ χἠμέρη ἀνδρὶ τελεῖ.*

161-64

πολλοί τοι χρῶνται δειλαῖς φρεσί, δαίμονι δ' ἐσθλῷ,
οἷς τὸ κακὸν δοκέον γίνεται εἰς ἀγαθόν·
εἰσὶν δ' οἳ βουλῇ τ' ἀγαθῇ καὶ δαίμονι δειλῷ
μοχθίζουσι, τέλος δ' ἔργμασιν οὐχ ἕπεται.

163 δειλῷ A, κακῶ O, φαύλω *p*

165-66

165 *οὐδεὶς ἀνθρώπων οὔτ' ὄλβιος οὔτε πενιχρὸς*
οὔτε κακὸς νόσφιν δαίμονος οὔτ' ἀγαθός.

167-68

ἄλλ' ἄλλῳ κακόν ἐστι, τὸ δ' ἀτρεκὲς ὄλβιος οὐδεὶς
ἀνθρώπων ὁπόσους ἠέλιος καθορᾷ.

Be assured that Zeus inclines the scales now on this side, now on that; now to be wealthy, now to have nothing.

159-60

Never talk big, Cyrnus, for no one knows what a day or night will bring to pass for a man.

161-64

Many indeed have worthless brains, but enjoy good fortune, and for them apparent failure turns into success. And there are those who labour wisely, but suffer bad luck, and their efforts accomplish nothing.

165-66

No man is prosperous or poor or of low or high estate[1] without divine aid.

[1] The precise significance of κακός and ἀγαθός is uncertain here. My translation assumes that they are essentially the equivalent, in reverse order, of the two preceding adjectives.

167-68

One man is wretched this way, another that, and no one of all whom the sun looks down upon is truly fortunate.

169-70

ὃν δὲ θεοὶ τιμῶσιν, ὁ καὶ μωμεύμενος αἰνεῖ·
ἀνδρὸς δὲ σπουδὴ γίνεται οὐδεμία.

171-72

θεοῖς εὔχου †θεοῖσιν ἔπι κράτος· οὗτοι ἄτερ θεῶν
γίνεται ἀνθρώποις οὔτ' ἀγάθ' οὔτε κακά.

171 *θεοῖσιν ἐπι* A, *οἷς ἐστὶ o*, *θεοῖς* vel *τοῖς ἐστιν ἔπι* Bergk, *θεοῖς οἷσιν ἔπι* Schmidt

173-78

ἄνδρ' ἀγαθὸν πενίη πάντων δάμνησι μάλιστα,
καὶ γήρως πολιοῦ, Κύρνε, καὶ ἠπιάλου·
ἣν δὴ χρὴ φεύγοντα καὶ ἐς μεγακήτεα πόντον
ῥιπτεῖν καὶ πετρέων, Κύρνε, κατ' ἠλιβάτων.
καὶ γὰρ ἀνὴρ πενίῃ δεδμημένος οὔτε τι εἰπεῖν
οὔτ' ἔρξαι δύναται, γλῶσσα δέ οἱ δέδεται.

Chrysipp. ap. Plut. *Sto. repugn.* 14.1039f, *de comm. not.* 22.1069d; Porph. in Hor. *epist.* 1.1.45; Clem. *Strom.* 4.23.3; Hermog. *Progymn.* 4 (p. 8.21 Rabe); Aphthon. *Progymn.* 4 (p. 8.12 Rabe); Stob. 4.32.38; schol. Thuc. 2.43.5; Elias, *proleg. philos.* 6 (*Comm. in Arist. Graeca* xviii(1).15.16); alii (vv. 175-76) Plut. *quomodo aud. poet.* 4.22a; Artem. 1.32; Stob. 4.32.34; alii (vv. 177-78)

175 *ἣν δὴ χρὴ* codd., *χρὴ πενίην* (*-αν*) testes omnes *μεγακήτεα o*, Plut. 1069d, Hermog., Aphthon., Stob. SM, schol. Thuc., Elias; *βαθυκήτεα* A, Plut. 1039f, Porph., Clem., Stob. A 176 *πετρέων* A, Clem., Stob. MA; *πετρῶν* alii 177 *πᾶς γὰρ* testes

169-70

Even the fault-finder praises one whom the gods honour, whereas a man's zeal counts for nothing.

171-72

Pray to the gods; power rests with the gods. Nothing good or bad happens to men without the gods.

173-78[1]

Poverty, Cyrnus, overwhelms a man of worth more than anything else, including hoary age and fever. To escape from it, Cyrnus, you should throw yourself to the monsters of the sea or down from lofty cliffs. For in effect a man overwhelmed by poverty is powerless to say or accomplish anything, and his tongue is bound fast.

[1] Some editors combine 173-78 with 179-82, but they are better treated as three separate poems.

179-80

χρὴ γὰρ ὁμῶς ἐπὶ γῆν τε καὶ εὐρέα νῶτα
θαλάσσης
δίζησθαι χαλεπῆς, Κύρνε, λύσιν πενίης.

Stob. 4.32.36 (vv. 179-80 + 155-58)

179 χρὴ δ' αἰεὶ κατὰ Stob. 180 δίζεσθαι o, Stob.

181-82

τεθνάμεναι, φίλε Κύρνε, πενιχρῷ βέλτερον ἀνδρὶ
ἢ ζώειν χαλεπῇ τειρόμενον πενίῃ.

181 τεθνάμεναι A, τεθνᾶναι p

183-92

κριοὺς μὲν καὶ ὄνους διζήμεθα, Κύρνε, καὶ
ἵππους
εὐγενέας, καί τις βούλεται ἐξ ἀγαθῶν
βήσεσθαι· γῆμαι δὲ κακὴν κακοῦ οὐ μελεδαίνει
ἐσθλὸς ἀνήρ, ἢν οἱ χρήματα πολλὰ διδῷ,
οὐδὲ γυνὴ κακοῦ ἀνδρὸς ἀναίνεται εἶναι ἄκοιτις
πλουσίου, ἀλλ' ἀφνεὸν βούλεται ἀντ' ἀγαθοῦ.
χρήματα μὲν τιμῶσι· καὶ ἐκ κακοῦ ἐσθλὸς ἔγημε
καὶ κακὸς ἐξ ἀγαθοῦ· πλοῦτος ἔμειξε γένος.
οὕτω μὴ θαύμαζε γένος, Πολυπαΐδη, ἀστῶν
μαυροῦσθαι· σὺν γὰρ μίσγεται ἐσθλὰ κακοῖς.

Xenoph. ap. Stob. 4.29.53 (v. test. 6); Stob. 4.30.11a (vv. 183-90)

Stob. 4.22.99 (vv. 183-86)

179-80

One should search over land and the broad-backed sea alike, Cyrnus, to find a release from grievous poverty.

181-82

It is better, dear Cyrnus, for a poor man to be dead than to live oppressed by grievous poverty.

183-92

We seek out rams and asses and horses that are purebred, Cyrnus, and everyone wishes that they mount (females) of good stock; but a noble man does not mind marrying the base daughter of a base father if the latter gives him a lot of money, and a woman does not refuse to be the wife of a base man who is rich, but she wants a wealthy man instead of one who is noble. It is money people honour; one who is noble marries the daughter of one who is base and one who is base marries the daughter of one who is noble.[1] Wealth has mixed up blood. And so, Polypaïdes, do not be surprised that the townsmen's stock is becoming enfeebled, since what is noble is mixing with what is base.

[1] West suggests that something has been lost after 188, since the transition to 189 is rather harsh.

---

184 *ἀγαθοῦ* Stob. 29 et 30 185 *κτήσεσθαι* Stob. 30 (*-ασθαι* 29) 186 *ἤν τις* Stob. 29, *ἄν τις* 30 *φέρῃ* Stob. 22 189 *γὰρ* Stob. bis

193-96

αὐτός τοι ταύτην εἰδὼς κακόπατριν ἐοῦσαν
εἰς οἴκους ἄγεται χρήμασι πειθόμενος,
εὔδοξος κακόδοξον, ἐπεὶ κρατερή μιν ἀνάγκη
ἐντύει, ἥ τ᾽ ἀνδρὸς τλήμονα θῆκε νόον.

193 αὐτός τοι ταύτην excerptoris supplementum censet West ἀστὸς Heimsoeth τοιαύτην O 196 ἐντύνει codd., corr. Brunck

197-208

χρῆμα δ᾽ ὃ μὲν Διόθεν καὶ σὺν δίκῃ ἀνδρὶ γένηται
καὶ καθαρῶς, αἰεὶ παρμόνιμον τελέθει·
εἰ δ᾽ ἀδίκως παρὰ καιρὸν ἀνὴρ φιλοκερδέι θυμῷ
κτήσεται, εἴθ᾽ ὅρκῳ πὰρ τὸ δίκαιον ἑλών,
αὐτίκα μέν τι φέρειν κέρδος δοκεῖ, ἐς δὲ τελευτὴν
αὖθις ἔγεντο κακόν, θεῶν δ᾽ ὑπερέσχε νόος.
ἀλλὰ τάδ᾽ ἀνθρώπων ἀπατᾷ νόον· οὐ γὰρ ἐπ᾽ αὐτοῦ
τίνονται μάκαρες πρήγματος ἀμπλακίας,
ἀλλ᾽ ὁ μὲν αὐτὸς ἔτεισε κακὸν χρέος, οὐδὲ φίλοισιν
ἄτην ἐξοπίσω παισὶν ἐπεκρέμασεν·
ἄλλον δ᾽ οὐ κατέμαρψε δίκη· θάνατος γὰρ ἀναιδὴς
πρόσθεν ἐπὶ βλεφάροις ἔζετο κῆρα φέρων.

203 ἐπ᾽ Vat. Urb. gr. 160, ἔτ᾽ αὐτοὺς Ao
206 ὑπεκρέμασεν O, unde ὑπερ- Boeckh

193-96

With full knowledge that she is of base stock he brings her home as wife, persuaded by wealth, although he has a fine reputation and she a poor one; powerful necessity, which makes a man's spirit capable of endurance, urges him on.

197-208

Whatever possession comes to a man from Zeus and is obtained with justice and without stain, is forever lasting. But if a man acquires it unjustly, inopportunely, and with a greedy heart or seizes it wrongly by a false oath, for the moment he thinks he's winning profit, but in the end it turns out badly and the will of the gods prevails. The minds of men, however, are misled, since the blessed gods do not punish sin at the time of the very act, but one man pays his evil debt himself and doesn't cause doom to hang over his dear progeny later, while another is not overtaken by justice; before that ruthless death settles on his eyelids, bringing doom.[1]

[1] For the same general thought cf. portions of Solon fr. 13.9-32.

209-210

οὐδείς τοι φεύγοντι φίλος καὶ πιστὸς ἑταῖρος·
τῆς δὲ φυγῆς ἐστιν τοῦτ᾽ ἀνιηρότερον.

211-12

οἶνόν τοι πίνειν πουλὺν κακόν· ἢν δέ τις αὐτὸν
πίνῃ ἐπισταμένως, οὐ κακὸς ἀλλ᾽ ἀγαθός.

213-18

θυμέ, φίλους κατὰ πάντας ἐπίστρεφε ποικίλον ἦθος,
ὀργὴν συμμίσγων ἥντιν᾽ ἕκαστος ἔχει.
πουλύπου ὀργὴν ἴσχε πολυπλόκου, ὃς ποτὶ πέτρῃ,
τῇ προσομιλήσῃ, τοῖος ἰδεῖν ἐφάνη.
νῦν μὲν τῇδ᾽ ἐφέπου, τότε δ᾽ ἀλλοῖος χρόα γίνου.
κρέσσων τοι σοφίη γίνεται ἀτροπίης.

Plut. *de amic. multit.* 9.96f, *aet. phys.* 19.916c, *sollert. anim.* 27.978e; Ath. 7.317a; alii (vv. 215-16)

213 Κύρνε pro *θυμέ o* 215 *πο(υ)λύποδος νόον ἴσχε πολυχρόου* Plut. ter 216 *τῇπερ* ὁμ. Plut. 96 (v.l.), 978 *-ήσει* AOXDUr, Plut. 916 et v.l. 96, 978

219-20

μηδὲν ἄγαν ἄσχαλλε ταρασσομένων πολιητέων,
Κύρνε, μέσην δ᾽ ἔρχευ τὴν ὁδὸν ὥσπερ ἐγώ.

209-210[1]

In truth an exile has no friend or loyal comrade, and this is more painful than the exile.

[1] Identical to 332ab, except for the first two words and the last.

211-12[1]

Drinking wine in large quantities is indeed a bane, but if one drinks it wisely, wine is not a bane but a blessing.

[1] Repeated with slight variations in 509-510.

213-18[1]

My heart, keep turning a versatile disposition in accordance with all your friends, mingling with it the mood which each one has. Adopt the mood of the cunning octopus[2] which seems to resemble the rock to which it clings. Now follow along in this direction, now take on a different complexion. Cleverness is in truth superior to inflexibility.

[1] 213-14 and 217-18 reappear, with variations, as 1071-74. Some, including West, treat 213-14 as a separate poem.
[2] There is much information on the octopus in Athenaeus 7.316a-318f. The adjective translated as "cunning" may also refer literally to the many convolutions of the octopus, and the noun "complexion" in the next sentence reflects the imagery of the octopus.

219-20

Because (when?) the citizens are in turmoil do not be too distressed, Cyrnus, but go along the middle of the road, as I do.

221-26

ὅστις τοι δοκέει τὸν πλησίον ἴδμεναι οὐδέν,
ἀλλ᾽ αὐτὸς μοῦνος ποικίλα δήνε᾽ ἔχειν,
κεῖνός γ᾽ ἄφρων ἐστί, νόου βεβλαμμένος ἐσθλοῦ·
ἴσως γὰρ πάντες ποικίλ᾽ ἐπιστάμεθα·
ἀλλ᾽ ὁ μὲν οὐκ ἐθέλει κακοκερδείῃσιν ἕπεσθαι,
τῷ δὲ δολοπλοκίαι μᾶλλον ἄπιστοι ἄδον.

Stob. 3.4.26 (vv. 221-26)

221 ἔμμεναι Stob. 226 μᾶλλον ἔτ᾽ εἰσὶ φίλαι Stob.

227-32

πλούτου δ᾽ οὐδὲν τέρμα πεφασμένον ἀνθρώποισιν·
οἳ γὰρ νῦν ἡμῶν πλεῖστον ἔχουσι βίον,
διπλάσιον σπεύδουσι. τίς ἂν κορέσειεν ἅπαντας;
χρήματά τοι θνητοῖς γίνεται ἀφροσύνη,
ἄτη δ᾽ ἐξ αὐτῆς ἀναφαίνεται, ἣν ὁπότε Ζεὺς
πέμψῃ τειρομένοις, ἄλλοτε ἄλλος ἔχει.

233-34

ἀκρόπολις καὶ πύργος ἐὼν κενεόφρονι δήμῳ,
Κύρν᾽, ὀλίγης τιμῆς ἔμμορεν ἐσθλὸς ἀνήρ.

235-36

οὐδὲν ἐπιπρέπει ἧμιν ἄτ᾽ ἀνδράσι σῳζομένοισιν,
ἀλλ᾽ ὡς πάγχυ πόλει, Κύρνε, ἁλωσομένῃ.

235 οὐδὲν ἐπιτρέπει A, corr. Bekker; οὐδέ τι πρέπει *o*, οὐδὲν ἔτι πρέπει Ahrens (prob. West)

221-26

Anyone who thinks that his neighbour knows nothing, while he himself is the only one to make crafty plans, is a fool, his good sense impaired. For all of us alike have crafty thoughts, but while one man is unwilling to pursue base gains, another takes pleasure rather in deceitful guile.

227-32[1]

Of wealth no limit is revealed to men, since those of us who now have the greatest livelihood are eager to double it. What could satisfy everyone? In truth possessions result in folly for mortals, and from folly there is revealed ruin, which now one, now another has, whenever Zeus sends it to wretched men.

[1] A version of Solon fr. 13.71-76.

233-34

Although a noble man is a citadel and a tower for the empty-headed people, Cyrnus, his share of honour is slight.

235-36

We cannot regard ourselves as men who are saved, Cyrnus, but as a city that will be utterly captured.[1]

[1] Probably not in the literal sense, but as a city that will be 'taken over' by those who are, in Theognis' view, members of the lower class. It is also possible that the verb has its legal meaning, 'condemned.'

237-54

σοὶ μὲν ἐγὼ πτέρ᾽ ἔδωκα, σὺν οἷς ἐπ᾽ ἀπείρονα πόντον
πωτήσῃ καὶ γῆν πᾶσαν ἀειρόμενος
ῥηϊδίως· θοίνῃς δὲ καὶ εἰλαπίνῃσι παρέσσῃ
ἐν πάσαις, πολλῶν κείμενος ἐν στόμασιν,
καί σε σὺν αὐλίσκοισι λιγυφθόγγοις νέοι ἄνδρες
εὐκόσμως ἐρατοὶ καλά τε καὶ λιγέα
ᾄσονται. καὶ ὅταν δνοφερῆς ὑπὸ κεύθεσι γαίης
βῇς πολυκωκύτους εἰς Ἀΐδαο δόμους,
οὐδέποτ᾽ οὐδὲ θανὼν ἀπολεῖς κλέος, ἀλλὰ μελήσεις
ἄφθιτον ἀνθρώποις αἰὲν ἔχων ὄνομα,
Κύρνε, καθ᾽ Ἑλλάδα γῆν στρωφώμενος ἠδ᾽ ἀνὰ νήσους
ἰχθυόεντα περῶν πόντον ἐπ᾽ ἀτρύγετον,
οὐχ ἵππων νώτοισιν ἐφήμενος, ἀλλά σε πέμψει
ἀγλαὰ Μουσάων δῶρα ἰοστεφάνων·
πᾶσι δ᾽ ὅσοισι μέμηλε καὶ ἐσσομένοισιν ἀοιδὴ
ἔσσῃ ὁμῶς, ὄφρ᾽ ἂν γῆ τε καὶ ἠέλιος·
αὐτὰρ ἐγὼν ὀλίγης παρὰ σεῦ οὐ τυγχάνω αἰδοῦς,
ἀλλ᾽ ὥσπερ μικρὸν παῖδα λόγοις μ᾽ ἀπατᾷς.

238 κατὰ codd., corr. Bergk 251 πᾶσι διὸσ οἷσι A, πᾶσιν οἷσι O, πᾶσι γὰρ οἷσι *p*, corr. Lachmann

237-54[1]

I have given you wings with which you will fly, soaring easily, over the boundless sea and all the land. You will be present at every dinner and feast, lying on the lips of many, and lovely youths accompanied by the clear sounds of pipes[2] will sing of you in orderly fashion with beautiful, clear voices. And whenever you go to Hades' house of wailing, down in the dark earth's depths, never even in death will you lose your fame, but you will be in men's thoughts, your name ever immortal, Cyrnus, as you roam throughout the land of Greece and among the islands, crossing over the fish-filled, undraining(?) sea, not riding on the backs of horses,[3] but it is the splendid gifts of the violet-wreathed Muses that will escort you. For all who care about their gifts, even for future generations, you will be alike the subject of song, as long as earth and sun exist. And yet I do not meet with a slight[4] respect from you, but you deceive me with your words, as if I were a small child.

[1] These verses seem to form a kind of epilogue to 19-26, although they need not have been composed for that purpose.
[2] The Greek word is a diminutive, apparently describing a pipe suitable for young voices. [3] The significance of this is disputed. [4] A few prefer to connect the negative with the adjective, "I meet with no slight respect," i.e., "with much respect," arguing that Cyrnus shows considerable respect, but it is not genuine, as the next verse indicates.

255-56

κάλλιστον τὸ δικαιότατον· λῷστον δ' ὑγιαίνειν·
πρᾶγμα δὲ τερπνότατον, τοῦ τις ἐρᾷ, τὸ τυχεῖν.

P. Oxy. xxiii.2380 (saec. II/III p. Chr.); Arist. *Eth. Nic.* 1.8.14.1099a27; Arist. *Eth. Eud.* 1.1.1214a5; Stob. 4.39.8 (vv. 255-56)

257-60

ἵππος ἐγὼ καλὴ καὶ ἀεθλίη, ἀλλὰ κάκιστον
ἄνδρα φέρω, καί μοι τοῦτ' ἀνιηρότατον.
πολλάκι δὴ 'μέλλησα διαρρήξασα χαλινὸν
φεύγειν ὠσαμένη τὸν κακὸν ἡνίοχον.

259 δὴ 'μ- X p.c., D; δ' ἠμ- AOUrI 260 ὠσαμένη p, ἀπωσαμένη AO (φεύγεν Bergk)

261-66

οὔ μοι πίνεται οἶνος, ἐπεὶ παρὰ παιδὶ τερείνῃ
ἄλλος ἀνὴρ κατέχει πολλὸν ἐμοῦ κακίων.
ψυχρόν μοι παρὰ τῇδε φίλοι πίνουσι τοκῆες,
ὡς θαμά θ' ὑδρεύει καί με γοῶσα φέρει,
ἔνθα μέσην περὶ παῖδα λαβὼν ἀγκῶν' ἐφίλησα
δειρήν, ἡ δὲ τέρεν φθέγγετ' ἀπὸ στόματος.

262 κάλ' ἔχει West 263 που pro μοι West
264 ὥσθ' ἅμα θ' malunt multi 265 βαλὼν Hermann

---

[1] Meaning and text are much disputed, and West may well be right to separate 261-62 from 263-66. Some critics treat the verses as a riddle.

255-56[1]

Fairest is that which is most just, best is health, and the most pleasurable thing is to obtain what one loves.[2]

[1] Aristotle (*Eth. Nic.*) cites these lines as "the Delian inscription" (τὸ Δηλιακὸν ἐπίγραμμα) and (*Eth. Eud.*) as inscribed in the shrine of Leto on Delos. The text printed is that of the Theognidean MSS, the other sources giving a variety of readings, especially in the first half of the pentameter. The papyrus contains vv. 254-78, in a fragmentary state. [2] Not necessarily in an erotic sense.

257-60

I am a fine, prize-winning horse, but I carry a man who is utterly base, and this causes me the greatest pain. Often I was on the point of breaking the bit, throwing my bad rider, and running off.[1]

[1] Various explanations of the imagery have been offered. The likeliest, in my opinion, is that the horse represents a woman of the upper class married off to a man of the lower class, and resenting the union.

261-66

No wine is being drunk for me (?), since at the tender maiden's side another man, much inferior to me, has the upper hand. At her place (?) her dear parents drink cool water in my opinion (?), since she often draws and carries it, crying for me; there I grasped her round the waist in my arms and kissed her neck, while from her lips came tender words.[1]

267-70

γνωτή τοι Πενίη γε καὶ ἀλλοτρίη περ ἐοῦσα·
οὔτε γὰρ εἰς ἀγορὴν ἔρχεται οὔτε δίκας·
πάντῃ γὰρ τοὔλασσον ἔχει, πάντῃ δ' ἐπίμυκτος,
πάντῃ δ' ἐχθρὴ ὁμῶς γίνεται, ἔνθα περ ᾖ.

267 τε A, corr. Friedemann 269 ἐπίμυκτος A, ἐπίμικτος *o* (-ον O) et pap. (]πιμι[) 270 ε]νθ[α] παρ[ηι pap.

271-78

ἴσως τοι τὰ μὲν ἄλλα θεοὶ θνητοῖς ἀνθρώποις
γῆράς τ' οὐλόμενον καὶ νεότητ' ἔδοσαν,
τῶν πάντων δὲ κάκιστον ἐν ἀνθρώποις θανάτου τε
καὶ πασέων νούσων ἐστὶ πονηρότατον,
παῖδας ἐπεὶ θρέψαιο καὶ ἄρμενα πάντα παράσχοις,
χρήματα δ' ἐγκαταθῇς πόλλ' ἀνιηρὰ παθών,
τὸν πατέρ' ἐχθαίρουσι, καταρῶνται δ' ἀπολέσθαι,
καὶ στυγέουσ' ὥσπερ πτωχὸν ἐσερχόμενον.

274 *πονηρότερον* Hartung 278 *ἐπερχ-o* et pap. (]περ[)

279-82

εἰκὸς τὸν κακὸν ἄνδρα κακῶς τὰ δίκαια νομίζειν,
μηδεμίαν κατόπισθ' ἀζόμενον νέμεσιν·
δειλῷ γάρ τ' ἀπάλαμνα βροτῷ πάρα πόλλ' ἀνελέσθαι
πὰρ ποδός, ἡγεῖσθαί θ' ὡς καλὰ πάντα τιθεῖ.

280 *κατόπιν o*

267-70

Poverty is indeed well known, even though she belongs to someone else. She does not visit the marketplace or the courts, since everywhere her status is inferior, everywhere she is scorned, and everywhere she is equally hated, regardless of where she is.

271-78

The gods have given mortal men an equal share of other things, accursed old age and youth, but there is something that is the worst and most grievous of all things in human life, including death and every kind of sickness, (namely, that) whenever you have raised sons, provided everything that is fitting, and stored up wealth (for them) after much bitter suffering, they hate their father, pray for his death, and loathe him as if he were a beggar at the door.[1]

[1] The punctuation of this segment is unclear and many treat *θανάτου—πονηρότατον* as a parenthesis.

279-82

It is natural that the base man have a base view of justice and have no regard for resentment to follow, since it is possible for a base man to have ready access to many criminal acts and to consider that everything he does is fine.

283-86

ἀστῶν μηδενὶ πιστὸς ἐὼν πόδα τῶνδε πρόβαινε,
μήθ' ὅρκῳ πίσυνος μήτε φιλημοσύνῃ,
μηδ' εἰ Ζῆν' ἐθέλῃ παρέχειν βασιλῆα μέγιστον
ἔγγυον ἀθανάτων πιστὰ τιθεῖν ἐθέλων

283 *τόνδε* codd., corr. Hermann 286 *πιστὰ—ἐθέλων* excerptoris supplementum censet West

287-92

ἐν γάρ τοι πόλει ὧδε κακοψόγῳ ἀνδάνει οὐδέν·
†ωσδετοσωσαιει† πολλοὶ ἀνολβότεροι.
νῦν δὲ τὰ τῶν ἀγαθῶν κακὰ γίνεται ἐσθλὰ κακοῖσιν
ἀνδρῶν· γαίονται δ' ἐκτραπέλοισι νόμοις·
αἰδὼς μὲν γὰρ ὄλωλεν, ἀναιδείη δὲ καὶ ὕβρις
νικήσασα δίκην γῆν κατὰ πᾶσαν ἔχει.

288 ita A, *ὡς δὲ τὸ σῶσαι οἱ o*, *δὶς δὲ τόσως αἰεὶ* Bergk, alii alia 290 *ανδρῶηγεονται* A, *ἀνδρῶν γίνεται o*, corr. West: *ἀνδρῶν· ἡγέονται* Bekker (fort. recte)

293-94

οὐδὲ λέων αἰεὶ κρέα δαίνυται, ἀλλά μιν ἔμπης
καὶ κρατερόν περ ἐόνθ' αἱρεῖ ἀμηχανίη.

294 *ἐόντ' αἵρει* A

295-98

κωτίλῳ ἀνθρώπῳ σιγᾶν χαλεπώτατον ἄχθος,
φθεγγόμενος δ' ἀδὴς οἷσι παρῇ πέλεται,

283-86

Do not take a step forward with trust in any of these townsmen and do not rely on their oaths and claims of friendship, not even if they want to offer Zeus, the greatest king of the immortals, as guarantor in their desire to establish trust.

287-92[1]

In a city so given to malicious faultfinding nothing pleases (the citizens); . . . many are less well off. Now what the noble consider vices are deemed virtues by the base, and they rejoice in perverted ways (laws?). For respect is lost and shameless outrage, having overcome justice, prevails in all the land.

[1] Some join 287-88 (or 287-92) to 283-86. West suggests that something like 367-68 preceded 287-92.

293-94

Not even a lion always feasts on meat, but (sometimes), for all his strength, he is in the grip of helplessness.

295-98

For a chatterbox the hardest burden to bear is silence, but when he talks he is a bore to those present

ἐχθαίρουσι δὲ πάντες· ἀναγκαίη δ' ἐπίμειξις
ἀνδρὸς τοιούτου συμποσίῳ τελέθει.

296 ἀδαὴς codd., corr. Ahrens μέλεται codd., corr. Camerarius 297 πάντας A

299-300

οὐδεὶς λῇ φίλος εἶναι ἐπὴν κακὸν ἀνδρὶ γένηται,
οὐδ' ᾧ κ' ἐκ γαστρός, Κύρνε, μιᾶς γεγόνῃ.

299 οὐδεις δη A, corr. Sauppe: οὐδὲ θέλει O, οὐδ' ἐθέλει *p* 300 ωκ' A, expl. Bekker: ἦν *o* γεγόνει *o*

301-302

πικρὸς καὶ γλυκὺς ἴσθι καὶ ἁρπαλέος καὶ ἀπηνὴς
λάτρισι καὶ δμωσὶν γείτοσί τ' ἀγχιθύροις.

303-304

οὐ χρὴ κιγκλίζειν ἀγαθὸν βίον, ἀλλ' ἀτρεμίζειν,
τὸν δὲ κακὸν κινεῖν ἔστ' ἂν ἐς ὀρθὰ βάλῃς.

304 λάβῃς codd., corr. Stephanus

305-308

οἱ κακοὶ οὐ πάντως κακοὶ ἐκ γαστρὸς γεγόνασιν,
ἀλλ' ἄνδρεσσι κακοῖς συνθέμενοι φιλίην
ἔργα τε δείλ' ἔμαθον καὶ ἔπη δύσφημα καὶ ὕβριν,
ἐλπόμενοι κείνους πάντα λέγειν ἔτυμα.

305 τοι A πάντες A

and everyone dislikes him; not from choice does one join such a man at a symposium.

299-300

No one wants to be a friend whenever hard times befall a man, Cyrnus, even though he be born of the same womb.

301-302

Be bitter and sweet, kind and harsh, to hired servants and slaves[1] and the neighbours next door.

[1] Or perhaps a contrast is intended between female and male slaves.

303-304

You should leave the good life undisturbed and not jerk it about, but you should stir up the bad life until you set it straight.

305-308

The base are not always born base from the womb, but by establishing friendship with base men they learn bad actions, foul speech, and outrageous behaviour, in the belief that everything those friends say is true.

309-12

ἐν μὲν συσσίτοισιν ἀνὴρ πεπνυμένος εἶναι,
πάντα δέ μιν λήθειν ὡς ἀπεόντα δοκοῖ,
εἰς δὲ φέροι τὰ γελοῖα· θύρηφι δὲ καρτερὸς εἴη,
γινώσκων ὀργὴν ἥντιν' ἕκαστος ἔχει.

309 εἶναι A, ἴσθι *o* 310 δοκει A, δόκεῖ O, δόκει *p*, corr. Geel

313-14

ἐν μὲν μαινομένοις μάλα μαίνομαι, ἐν δὲ δικαίοις
πάντων ἀνθρώπων εἰμὶ δικαιότατος.

315-18

πολλοί τοι πλουτοῦσι κακοί, ἀγαθοὶ δὲ πένονται·
ἀλλ' ἡμεῖς τούτοις οὐ διαμειψόμεθα
τῆς ἀρετῆς τὸν πλοῦτον, ἐπεὶ τὸ μὲν ἔμπεδον αἰεί,
χρήματα δ' ἀνθρώπων ἄλλοτε ἄλλος ἔχει.

Stob. 3.1.8 (Θεόγνιδος), vv. 315-18

319-22

Κύρν', ἀγαθὸς μὲν ἀνὴρ γνώμην ἔχει ἔμπεδον αἰεί,
τολμᾷ δ' ἔν τε κακοῖς κείμενος ἔν τ' ἀγαθοῖς·
εἰ δὲ θεὸς κακῷ ἀνδρὶ βίον καὶ πλοῦτον ὀπάσσῃ,
ἀφραίνων κακίην οὐ δύναται κατέχειν.

Stob. 3.37.3 (vv. 319-22)

320 ἔν τ' ἀγαθοῖς . . . ἔν τε κακοῖς *p*, Stob. 321 ὀπάσσει *o*, ὀπάσει Stob. A

309-12

Among one's fellow diners let a man have his wits about him, let everything seem to escape his notice as if he were not there, and let him contribute jokes, but when he's outside let him be firm,[1] recognizing the temperament which each one has.

[1] The precise significance of καρτερός is uncertain. I take the general meaning to be that when a man is in the company of others he should pretend to share their views, but when he leaves he should show the strength of his convictions. Editors disagree on punctuation and on some readings. I have followed West.

313-14

Among those who rave I rave with the best,[1] but among the level-headed I am the most level-headed of all.

[1] An adaptation of a proverb attested elsewhere. See R. Renehan, *CR* n.s. 13 (1963) 131-32.

315-18[1]

Many base men are rich and many noble men poor; but we'll not take their wealth in exchange for virtue, since this is always secure, while wealth belongs now to one man, now to another.

[1] A version of Solon fr. 15. See ad loc. for the slight variations.

319-22

Cyrnus, a noble man has a judgement that is ever secure and he endures whether his situation is bad or good, but if the god gives a base man livelihood and wealth, because of his foolishness he cannot restrain his baseness.

323-28

μήποτ᾽ ἐπὶ σμικρᾷ προφάσει φίλον ἄνδρ᾽ ἀπολέσσαι
πειθόμενος χαλεπῇ, Κύρνε, διαβολίῃ.
εἴ τις ἁμαρτωλῇσι φίλων ἐπὶ παντὶ χολοῖτο,
οὔποτ᾽ ἂν ἀλλήλοις ἄρθμιοι οὐδὲ φίλοι
εἶεν· ἁμαρτωλαὶ γὰρ ἐν ἀνθρώποισιν ἔπονται
θνητοῖς, Κύρνε· θεοὶ δ᾽ οὐκ ἐθέλουσι φέρειν.

323 ἀπολέσσης *o* 324 διαιβολίῃ Bergk
325 ἁμαρτωλοῖσι *o* χολῷτο codd., corr. Kalinka

329-30

καὶ βραδὺς εὔβουλος εἶλεν ταχὺν ἄνδρα διώκων,
Κύρνε, σὺν εὐθείῃ θεῶν δίκῃ ἀθανάτων.

331-32

ἥσυχος ὥσπερ ἐγὼ μέσσην ὁδὸν ἔρχεο ποσσίν,
μηδετέροισι διδούς, Κύρνε, τὰ τῶν ἑτέρων.

Stob. 3.15.6 (vv. 331-32)

332 δίδου Stob.

332ab

οὐκ ἔστιν φεύγοντι φίλος καὶ πιστὸς ἑταῖρος·
τῆς δὲ φυγῆς ἐστιν τοῦτ᾽ ἀνιηρότατον.

Clem. *Strom.* 6.8.1 (v. 332a)

332ab om. *o*

323-28

Cyrnus, never lose a friend on trivial grounds by malicious slander. If one were to be angry at the faults of friends on every occasion, there would never be mutual harmony or friendship; for in the world of humans faults accompany mortals,[1] Cyrnus, but the gods refuse to tolerate them.

[1] I.e., it is natural for mortals to make mistakes. Some connect *θνητοῖς* with *ἀνθρώποισι* and treat the verb as absolute, "among mortal men faults are inherent." The end result is the same.

329-30

With good planning, Cyrnus, even a slow man overtakes the swift,[1] aided by the direct justice of the immortal gods.

[1] Modeled on *Od.* 8.329-30.

331-32

Walk quietly along the middle of the road as I do, Cyrnus, giving to neither side what belongs to the other.

332ab[1]

An exile has no friend or loyal comrade, and this is the most painful part of exile.

[1] See 209-10 for a slightly different version.

333-34

μήποτε φεύγοντ᾽ ἄνδρα ἐπ᾽ ἐλπίδι, Κύρνε, φιλήσῃς·
οὐδὲ γὰρ οἴκαδε βὰς γίνεται αὐτὸς ἔτι.

334 αὐτὸς dub. Bergk

335-36

μηδὲν ἄγαν σπεύδειν· πάντων μέσ᾽ ἄριστα· καὶ οὕτως,
Κύρν᾽, ἕξεις ἀρετήν, ἣν τε λαβεῖν χαλεπόν.

337-40

Ζεύς μοι τῶν τε φίλων δοίη τίσιν, οἵ με φιλεῦσιν,
τῶν τ᾽ ἐχθρῶν μείζον, Κύρνε, δυνησόμενον.
χοὕτως ἂν δοκέοιμι μετ᾽ ἀνθρώπων θεὸς εἶναι,
εἴ μ᾽ ἀποτεισάμενον μοῖρα κίχῃ θανάτου.

340 ἀποτισ- codd., corr. Hiller

341-50

ἀλλά, Ζεῦ, τέλεσόν μοι, Ὀλύμπιε, καίριον εὐχήν·
δὸς δέ μοι ἀντὶ κακῶν καί τι παθεῖν ἀγαθόν·
τεθναίην δ᾽, εἰ μή τι κακῶν ἄμπαυμα μεριμνέων
εὑροίμην. δοίην δ᾽ ἀντ᾽ ἀνιῶν ἀνίας·
αἶσα γὰρ οὕτως ἐστί, τίσις δ᾽ οὐ φαίνεται ἡμῖν
ἀνδρῶν οἳ τἀμὰ χρήματ᾽ ἔχουσι βίῃ
συλήσαντες· ἐγὼ δὲ κύων ἐπέρησα χαράδρην
χειμάρρῳ ποταμῷ, πάντ᾽ ἀποσεισάμενος.

333-34

Never be the friend of an exile with a view to the future, Cyrnus; for not even when he comes home is he any longer the man he was.

335-36

Don't show too much zeal;[1] the middle course is the best of all.[2] This way, Cyrnus, you will have merit and that's hard to come by.

[1] Cf. 401. [2] Cf. Phoc. fr. 12.

337-40

May Zeus grant that I requite the friends who love me and that I requite my enemies by having greater power in the future. This way I'd seem to be a god among men, if my allotted death overtakes me with requital paid.

341-50

Come, Olympian Zeus, fulfil my timely prayer; grant that I experience something good to be set against my ills, or may I die if I do not find some relief from the anxieties that plague me. May I give pain in return for pain; for that is my due. But there is no retribution in sight for me against the men who have my possessions which they robbed from me by force. I am like the dog that crossed the mountain stream in winter's flood and shook everything off.[1]

τῶν εἴη μέλαν αἷμα πιεῖν· ἐπί τ᾽ ἐσθλὸς ὄροιτο
δαίμων ὃς κατ᾽ ἐμὸν νοῦν τελέσειε τάδε.

347 δ᾽ ἐκνέων Cerri 348 ἀποτεισόμενος Murray

351-54

ἆ δειλὴ Πενίη, τί μένεις προλιποῦσα παρ᾽ ἄλλον
ἄνδρ᾽ ἰέναι; μὴ δή μ᾽ οὐκ ἐθέλοντα φίλει,
ἀλλ᾽ ἴθι καὶ δόμον ἄλλον ἐποίχεο, μηδὲ μεθ᾽ ἡμέων
αἰεὶ δυστήνου τοῦδε βίου μέτεχε.

352 μὴ δή μ᾽ Bekker, μ᾽ ἠν δὴν A, τί δή μ᾽ O, τί δὲ δή μ᾽ *p* φιλεῖς *o*

355-60

τόλμα, Κύρνε, κακοῖσιν, ἐπεὶ καὶ σθλοῖσιν ἔχαιρες,
εὖτέ σε καὶ τούτων μοῖρ᾽ ἐπέβαλλεν ἔχειν·
ὡς δέ περ ἐξ ἀγαθῶν ἔλαβες κακόν, ὣς δὲ καὶ αὖθις
ἐκδῦναι πειρῶ θεοῖσιν ἐπευχόμενος.
μηδὲ λίην ἐπίφαινε· κακὸν δέ τε, Κύρν᾽, ἐπιφαίνειν·
παύρους κηδεμόνας σῆς κακότητος ἔχεις.

356 οὔτε A

May I drink their dark blood! And may an avenging spirit rise up[2] so as to bring this to pass in accordance with my intent.

[1] The meaning is obscure. West (*Studies* 153) assumes that "the poet had a brief unpleasant experience which made him rid himself of his property all at once," just as a dog shakes itself after crossing a stream, but neither this nor any of the emendations proposed is convincing. Perhaps there is an allusion to some fable.
[2] Or "may my guardian spirit watch over me."

351-54

O wretched Poverty,[1] why do you delay to leave me and go to another man? Don't be attached to me against my will, but go, visit another house, and don't always share this miserable life with me.

[1] Cf. 649.

355-60

Put up with bad times, Cyrnus, since you rejoiced in good times when fortune fell your way to have a share of them. And just as you got bad luck after good, so strive to emerge again by praying to the gods. Don't let it show too much; it's bad to let it show, Cyrnus. You have few sympathizers in your plight.

361-62

ἀνδρός τοι κραδίη μινύθει μέγα πῆμα παθόντος,
Κύρν᾽· ἀποτεινυμένου δ᾽ αὔξεται ἐξοπίσω.

362 *-τινυ-* ADI, *-τιννυ-* OXD[1], corr. Hiller

363-64

εὖ κώτιλλε τὸν ἐχθρόν· ὅταν δ᾽ ὑποχείριος ἔλθῃ,
τεῖσαί μιν πρόφασιν μηδεμίαν θέμενος.

364 *τῖσαί* codd., corr. Hiller *νιν* codd., corr. Sylburg

365-66

ἴσχε νόῳ, γλώσσῃ δὲ τὸ μείλιχον αἰὲν ἐπέστω·
δειλῶν τοι τελέθει καρδίη ὀξυτέρη.

365 *νόον o* *γλώσσης* A *ἐπέσθω o*

367-70

οὐ δύναμαι γνῶναι νόον ἀστῶν ὅντιν᾽ ἔχουσιν·
οὔτε γὰρ εὖ ἔρδων ἀνδάνω οὔτε κακῶς·
μωμεῦνταί δέ με πολλοί, ὁμῶς κακοὶ ἠδὲ καὶ ἐσθλοί·
μιμεῖσθαι δ᾽ οὐδεὶς τῶν ἀσόφων δύναται.

371-72

μή μ᾽ ἀέκοντα βίῃ κεντῶν ὑπ᾽ ἄμαξαν ἔλαυνε
εἰς φιλότητα λίην, Κύρνε, προσελκόμενος.

361-62

When a man has suffered a great disaster, Cyrnus, his heart[1] diminishes, but afterwards, when he gets revenge, it increases.

[1] Here almost in the sense of 'confidence' or 'self-assurance.'

363-64

Flatter your enemy well, but whenever you get the upper hand, pay him back, and don't give any pretext.

365-66

Hold back on your thoughts, but let there always be sweetness on your tongue; a heart that is too quick to show emotions is assuredly a mark of the base.[1]

[1] Cf. 1030.

367-70[1]

I can't understand the attitude the townsmen have, since neither by good actions nor by bad do I please them. Many, base and noble alike, find fault with me, but none of the fools can match me.

[1] 367-68 are virtually identical to 1184ab. Cf. also 24.

371-72

Don't ply the goad and drive me under the yoke by force against my will, Cyrnus, drawing me too far into friendship.[1]

[1] Perhaps to be understood in an erotic sense.

373-400

Ζεῦ φίλε, θαυμάζω σε· σὺ γὰρ πάντεσσιν ἀνάσσεις
τιμὴν αὐτὸς ἔχων καὶ μεγάλην δύναμιν,
ἀνθρώπων δ' εὖ οἶσθα νόον καὶ θυμὸν ἑκάστου,
σὸν δὲ κράτος πάντων ἔσθ' ὕπατον, βασιλεῦ·
πῶς δή σευ, Κρονίδη, τολμᾷ νόος ἄνδρας ἀλιτροὺς
ἐν ταὐτῇ μοίρῃ τόν τε δίκαιον ἔχειν,
ἦν τ' ἐπὶ σωφροσύνην τρεφθῇ νόος ἦν τε πρὸς ὕβριν
ἀνθρώπων, ἀδίκοις ἔργμασι πειθομένων;
οὐδέ τι κεκριμένον πρὸς δαίμονός ἐστι βροτοῖσιν,
οὐδ' ὁδὸς ἥντιν' ἰὼν ἀθανάτοισιν ἄδοι;
. . . . . .
ἔμπης δ' ὄλβον ἔχουσιν ἀπήμονα· τοὶ δ' ἀπὸ δειλῶν
ἔργων ἴσχοντες θυμὸν ὅμως πενίην,
μητέρ' ἀμηχανίης, ἔλαβον τὰ δίκαια φιλεῦντες,
ἥ τ' ἀνδρῶν παράγει θυμὸν ἐς ἀμπλακίην
βλάπτουσ' ἐν στήθεσσι φρένας, κρατερῆς ὑπ' ἀνάγκης·
τολμᾷ δ' οὐκ ἐθέλων αἴσχεα πολλὰ φέρειν
χρημοσύνῃ εἴκων, ἣ δὴ κακὰ πολλὰ διδάσκει,
ψεύδεά τ' ἐξαπάτας τ' οὐλομένας τ' ἔριδας,
ἄνδρα καὶ οὐκ ἐθέλοντα, κακὸν δέ οἱ οὐδὲν ἔοικεν·
ἡ γὰρ καὶ χαλεπὴν τίκτει ἀμηχανίην.

373-400[1]

Dear Zeus, I'm surprised at you. You are lord over all, you alone have great power and prestige, you know well the mind and heart of every man, and your rule, king, is the highest of all. How then, son of Cronus, does your mind bear to hold sinners and the just man in the same esteem, whether the mind of men is disposed to prudent discretion or to wanton outrage, when they yield to unjust acts? Have no rules been set by divinity for mortals, is there no path along which one can go and please the immortals? [Some people rob and steal quite shamelessly,][2] but for all that they have a prosperity free from harm, while others who refrain from wicked deeds nevertheless get poverty, the mother of helplessness, despite their love of justice, poverty which leads men's hearts astray to sinful action, impairing their wits under the force of necessity. Against his will a man brings himself to endure much that is shameful. yielding to need which teaches many bad ways, including lies, deceit, and deadly strife, even though he is unwilling. There is no ill comparable to need, for it gives birth to painful helplessness. In

ἐν πενίῃ δ' ὅ τε δειλὸς ἀνὴρ ὅ τε πολλὸν ἀμείνων
φαίνεται, εὖτ' ἂν δὴ χρημοσύνη κατέχῃ·
τοῦ μὲν γὰρ τὰ δίκαια φρονεῖ νόος, οὔ τέ περ αἰεὶ
ἰθεῖα γνώμη στήθεσιν ἐμπεφύῃ·
τοῦ δ' αὖτ' οὔτε κακοῖς ἔπεται νόος οὔτ' ἀγαθοῖσιν.
τὸν δ' ἀγαθὸν τολμᾶν χρὴ τά τε καὶ τὰ φέρειν,
αἰδεῖσθαι δὲ φίλους φεύγειν τ' ὀλεσήνορας ὅρκους
. . . . . .
ἐντράπελ', ἀθανάτων μῆνιν ἀλευάμενον.

379 τερφθῆ codd., corr. Camerarius post v. 382 lacunam susp. Hudson-Williams 386 προάγει *o* 395 ουτε A (expl. Bekker), οὔτε *o* 397 τῷ δ' Bergk ἔχεται dub. West post v. 399 lacunam susp. Bergk 400 ἐντράπελ' A, ἔντρεπε δ' *o* αλευάμενον A, -άμενος *o*, -όμενος I (cf. 750)

401-406

μηδὲν ἄγαν σπεύδειν· καιρὸς δ' ἐπὶ πᾶσιν ἄριστος
ἔργμασιν ἀνθρώπων. πολλάκι δ' εἰς ἀρετὴν
σπεύδει ἀνὴρ κέρδος διζήμενος, ὄντινα δαίμων
πρόφρων εἰς μεγάλην ἀμπλακίην παράγει,
καί οἱ ἔθηκε δοκεῖν, ἃ μὲν ᾖ κακά, ταῦτ' ἀγάθ' εἶναι,
εὐμαρέως, ἃ δ' ἂν ᾖ χρήσιμα, ταῦτα κακά.

poverty, whenever need takes hold, both the base man and he who is much better are brought to light. For the latter's mind has its thoughts on justice and straight judgement is ever implanted in his breast, while the former's mind does not go along with either bad times or good.[3] The noble man must bring himself to endure both, to respect his friends, and to shun false oaths that bring ruin to men. . . . carefully, avoiding the wrath of the immortals.

[1] Editors regularly divide into two or more segments (usually 373-92, 393-400 or 373-80, 381-82, 383-92, 393-400), but I agree with West (*Studies* 153-54) that it is best to assume one poem with two lacunae. [2] West's suggestion for the contents of the lacuna. [3] It is difficult to obtain adequate sense from ἕπεται, 'follow' or 'accompany,' and there may well be textual corruption, but perhaps the meaning is that the base man cannot accommodate himself to either bad or good fortune.

401-406

Don't show too much zeal.[1] Proper measure is best in all men's actions.[2] Often a man is zealous of merit, seeking gain, a man whom divinity on purpose leads astray into great wickedness, and easily makes what is bad seem to him to be good, and what is worthwhile seem to be bad.

[1] Cf. 335. [2] Cf. Critias fr. 7.2.

407-408

φίλτατος ὢν ἥμαρτες· ἐγὼ δέ τοι αἴτιος οὐδέν,
ἀλλ᾽ αὐτὸς γνώμης οὐκ ἀγαθῆς ἔτυχες.

407 *σοι* A

409-10

οὐδένα θησαυρὸν παισὶν καταθήσῃ ἀμείνω
αἰδοῦς, ἥ τ᾽ ἀγαθοῖς ἀνδράσι, Κύρν᾽, ἕπεται.

409 *παισὶ καταθήσει* AO

411-12

οὐδενὸς ἀνθρώπων κακίων δοκεῖ εἶναι ἑταῖρος
ᾧ γνώμη θ᾽ ἕπεται, Κύρνε, καὶ ᾧ δύναμις.

411 *οὐδενὸς* et *δοκει* A, *μηδενὸς* et *δόκει* *o*

413-14

πίνων δ᾽ οὐχ οὕτως θωρήξομαι, οὐδέ με οἶνος
ἐξάγει, ὥστ᾽ εἰπεῖν δεινὸν ἔπος περὶ σοῦ.

413 *μέ γ᾽* O, *μετ᾽* A, *με p*

415-18

οὐδέν᾽ ὁμοῖον ἐμοὶ δύναμαι διζήμενος εὑρεῖν
πιστὸν ἑταῖρον, ὅτῳ μή τις ἔνεστι δόλος·
ἐς βάσανον δ᾽ ἐλθὼν παρατρίβομαι ὥστε μολύβδῳ
χρυσός, ὑπερτερίης δ᾽ ἄμμιν ἔνεστι λόγος.

417 *μολίβδῳ* codd., corr. van Herwerden 418 *νόος* *o*

407-408

You who are (were?) dearest[1] have slipped up. I'm not responsible, but it's you yourself who fell short of good judgement.

[1] Without a context the force of the participle ὤν cannot be determined. See van Groningen's commentary for the various possibilities.

409-10[1]

You will not leave your sons a better treasure than a sense of shame; it accompanies the noble, Cyrnus.

[1] Cf. the version in 1161-62.

411-12

A comrade who is endowed with judgement and power, Cyrnus, is held to be inferior to none.

413-14

I'll not so arm myself with wine, nor does wine lead me on, that I speak ill of you.

415-18[1]

I can find none like myself in my search for a loyal comrade, one in whom there is no deceit. When I come to the touchstone I am rubbed like gold beside lead,[2] and the balance[3] of superiority is in me.

[1] Cf. 1164e-h. [2] The imagery is that of the touchstone used to distinguish pure gold from gold adulterated with lead. Cf. 450. [3] I have hesitantly followed Hudson-Williams who explains λόγος as an accounting term, but various other explanations have been given.

419-20

πολλά με καὶ συνιέντα παρέρχεται· ἀλλ᾽ ὑπ᾽ ἀνάγκης
σιγῶ, γινώσκων ἡμετέρην δύναμιν.

421-24

πολλοῖς ἀνθρώπων γλώσσῃ θύραι οὐκ ἐπίκεινται
ἁρμόδιαι, καί σφιν πόλλ᾽ ἀμέλητα μέλει·
πολλάκι γὰρ τὸ κακὸν κατακείμενον ἔνδον ἄμεινον,
ἐσθλὸν δ᾽ ἐξελθὸν λώιον ἢ τὸ κακόν.

Stob. 3.36.1 (vv. 421-24)

421-22 *θύρα οὐκ ἐπίκειται ἁρμοδίη* Stob. 422 *ἀλάλητα* Stob. (λαλητὰ Bücheler) *πέλει* Stob. (prob. West) 423 *ἔνδοθεν ἦλθεν* Stob. 424 *ἐξελθὼν* AO, *-εῖν* Stob.

425-28

πάντων μὲν μὴ φῦναι ἐπιχθονίοισιν ἄριστον,
μηδ᾽ ἐσιδεῖν αὐγὰς ὀξέος ἠελίου,
φύντα δ᾽ ὅπως ὤκιστα πύλας Ἀΐδαο περῆσαι
καὶ κεῖσθαι πολλὴν γῆν ἐπαμησάμενον.

Sext. Emp. *Pyrrh. hypot.* 3.231; Stob. 4.52.30 (vv. 425-28) Clem. *Strom.* 3.15.1; *Suda* i.374.27 Adler; *Paroem. Gr.* ii.148.4 (vv. 425-27)

Stob. 4.52.22 (ἐκ τοῦ Ἀλκιδάμαντος Μουσείου); *Cert. Hom. et Hes.* 78-79; alii (vv. 425 et 427)

425 *ἀρχὴν μὲν* testes praeter Clem. 426 *ἰδέειν* Sext.,

419-20

I understand much that passes by, but I am forced into silence, knowing my own power.

421-24

Many men do not have on their tongue a door that closes with a well-adjusted fit, and they care about much that does not concern them. Often it is better for the bad to be stored away within and better for the good to come out than the bad.

425-28

It is best of all for mortals not to be born and not to look upon the rays of the piercing sun, but once born it is best to pass the gates of Hades as quickly as possible and to lie under a large heap of earth.[1]

[1] This pessimistic outlook appears in many authors and became proverbial. Only some of the sources name Theognis as the author. Since a number cite only the hexameters and since the pentameters add nothing new, it can be safely assumed that the poet has formed an elegy out of two pre-existing hexameters.

ἐπιδεῖν Paroem., *ἐσορᾶν* Clem. *ὀξέας* Stob. 427 *ὅμως Cert., Paroem.* 428 *γῆν ἀπαμησάμενον* Stob., *γαῖαν ἐφεσσάμενον* Sext.

429-38

φῦσαι καὶ θρέψαι ῥᾷον βροτὸν ἢ φρένας ἐσθλὰς
ἐνθέμεν· οὐδείς πω τοῦτό γ' ἐπεφράσατο,
ᾧ τις σώφρον' ἔθηκε τὸν ἄφρονα κἀκ κακοῦ
ἐσθλόν.
εἰ δ' Ἀσκληπιάδαις τοῦτό γ' ἔδωκε θεός,
ἰᾶσθαι κακότητα καὶ ἀτηρὰς φρένας ἀνδρῶν,
πολλοὺς ἂν μισθοὺς καὶ μεγάλους ἔφερον.
εἰ δ' ἦν ποιητόν τε καὶ ἔνθετον ἀνδρὶ νόημα,
οὔποτ' ἂν ἐξ ἀγαθοῦ πατρὸς ἔγεντο κακός,
πειθόμενος μύθοισι σαόφροσιν· ἀλλὰ διδάσκων
οὔποτε ποιήσει τὸν κακὸν ἄνδρ' ἀγαθόν.

Anon. P. Oxy. ined. (vv. 432-33)
Dio Chrys. 1.8; Plut. *quaest. Plat.* 3.1000c (v. 432)
Plat. *Meno* 95e confuse; P. Berol. 12310 (ostr.), vv. 434-38

431 ὅτις A, ὅστις *o*, corr. Bergk 432 οὐδ' O, testes
438 *ποιήσεις o*, Plato, *-ης* ostr.

439-40

νήπιος, ὃς τὸν ἐμὸν μὲν ἔχει νόον ἐν φυλακῇσιν,
τῶν δ' αὐτοῦ †κἰδιον† οὐδὲν ἐπιστρέφεται.

440 τὸν *o* κϊδιον A, κΐδιον O, ἴδιον *p*, ἰδίων Jacobs

441-46

οὐδεὶς γὰρ πάντ' ἐστὶ πανόλβιος· ἀλλ' ὁ μὲν ἐσθλὸς
τολμᾷ ἔχων τὸ κακὸν κοὐκ ἐπίδηλος ὅμως,

429-38

It is easier to beget and rear a man than to put good sense in him. No one has yet devised a means whereby one has made the fool wise and a noble man out of one who is base. If the god had granted this power to the Asclepiads,[1] to cure men's baseness and muddled wits, they would be earning many a handsome fee. And if good sense could be made and placed in a man, there would never be a base son of a noble father, since he would heed words of wisdom. But you will never make the base man noble through teaching.

[1] Literally, 'descendants of Asclepius,' the god of healing, but here simply 'physicians.'

439-40

Foolish is he who stands guard over my intentions, but pays no heed to his own (?).[1]

[1] For a defence of Jacobs' emendation see R. Renehan, *HSCP* 87 (1983) 23-24.

441-46[1]

For no one is wholly prosperous in every respect. The noble man puts up with bad luck and for all that

δειλὸς δ᾽ οὔτ᾽ ἀγαθοῖσιν ἐπίσταται οὔτε κακοῖσιν
θυμὸν ἔχων μίμνειν. ἀθανάτων δὲ δόσεις
παντοῖαι θνητοῖσιν ἐπέρχοντ᾽· ἀλλ᾽ ἐπιτολμᾶν
χρὴ δῶρ᾽ ἀθανάτων οἷα διδοῦσιν ἔχειν.

441 γὰρ A, τοι *p*, om. O 442 ἔχειν *o* ὁμῶς A
443 οὔτε κακοῖσιν . . . οὔτ᾽ ἀγαθοῖσιν *o* 444 δὲ O, τε A et *p*

447-52

εἴ μ᾽ ἐθέλεις πλύνειν, κεφαλῆς ἀμίαντον ἀπ᾽
ἄκρης
αἰεὶ λευκὸν ὕδωρ ῥεύσεται ἡμετέρης,
εὑρήσεις δέ με πᾶσιν ἐπ᾽ ἔργμασιν ὥσπερ
ἄπεφθον
χρυσόν, ἐρυθρὸν ἰδεῖν τριβόμενον βασάνῳ,
τοῦ χροιῆς καθύπερθε μέλας οὐχ ἅπτεται ἰὸς
οὐδ᾽ εὐρώς, αἰεὶ δ᾽ ἄνθος ἔχει καθαρόν.

453-56

ὦνθρωπ᾽, εἰ γνώμης ἔλαχες μέρος ὥσπερ ἀνοίης
καὶ σώφρων οὕτως ὥσπερ ἄφρων ἐγένου,
πολλοῖς ἂν ζηλωτὸς ἐφαίνεο τῶνδε πολιτῶν
οὕτως ὥσπερ νῦν οὐδενὸς ἄξιος εἶ.

457-60

οὗτοι σύμφορόν ἐστι γυνὴ νέα ἀνδρὶ γέροντι·
οὐ γὰρ πηδαλίῳ πείθεται ὡς ἄκατος,

makes no show of it, but the base man does not know how to control his emotions and stand firm in good or in bad times. The gifts of the gods come to mortals in all forms, but we must endure to possess their gifts, whatever it is they give.

[1] Cf. 1162a-f.

447-52

If you want to rinse me, the water will always flow unpolluted and clear from the top of my head, and you will find that in every activity I am like refined gold, yellow to the view when rubbed by the touchstone.[1] Above its surface no dark verdigris or mould takes hold, and it keeps its sheen ever pure.

[1] Cf. 417 and D. E. Eichholz, *Theophrastus, De Lapidibus* (Oxford 1965) 118: "The gold to be tested was rubbed on a touchstone already marked by a streak made by gold known to be pure. The new streak could thus be compared with the original one, and the relative impurity of the specimen under test detected by the different appearance of the streak left by it on the stone."

453-56

If you, sir, had been allotted as much judgement as stupidity and if you had been as sensible as you are foolish, you would seem to many of these citizens to be as deserving of admiration as you are now worth nothing.

457-60

A young wife is not suitable for a husband who is old. For she is like a boat that does not obey the rudder,

οὐδ᾽ ἄγκυραι ἔχουσιν· ἀπορρήξασα δὲ δεσμὰ
πολλάκις ἐκ νυκτῶν ἄλλον ἔχει λιμένα.

Ath. 13.560a; Stob. 4.22.110 (vv. 457-60)
Clem. *Strom.* 6.14.5 (vv. 457-58)

457 *σύμφορόν ἐστι* Ath., Stob.: *σύμφρον ἔνεστι* fere codd. Theogn.: *χρήσιμόν ἐστι* Clem. *νέα γυνὴ* Clem.
459 *ἄγκυραν* Ath.

461-62

μήποτ᾽ ἐπ᾽ ἀπρήκτοισι νόον ἔχε μηδὲ μενοίνα
χρήμασι· τῶν ἄνυσις γίνεται οὐδεμία.

463-64

εὐμαρέως τοι χρῆμα θεοὶ δόσαν οὔτε τι δειλὸν
οὔτ᾽ ἀγαθόν· χαλεπῷ δ᾽ ἔργματι κῦδος ἔπι.

464 *ἔπι* A p.c., *ἔπει* a.c., *ἔχει o*

465-66

ἀμφ᾽ ἀρετῇ τρίβου, καί τοι τὰ δίκαια φίλ᾽ ἔστω,
μηδέ σε νικάτω κέρδος ὅ τ᾽ αἰσχρὸν ἔῃ.

467-96

μηδένα τῶνδ᾽ ἀέκοντα μένειν κατέρυκε παρ᾽ ἡμῖν,
μηδὲ θύραζε κέλευ᾽ οὐκ ἐθέλοντ᾽ ἰέναι·
μηδ᾽ εὖδοντ᾽ ἐπέγειρε, Σιμωνίδη, ὅντιν᾽ ἂν ἡμῶν
θωρηχθέντ᾽ οἴνῳ μαλθακὸς ὕπνος ἕλῃ,

nor do the anchors hold. She breaks her moorings and often finds another harbour at night.[1]

[1] For a close imitation of this passage cf. Theophilus fr. 6 K.-A.

461-62

Never set your mind and heart on things that can't be done; there is nothing to be gained.[1]

[1] Literally, "there is no accomplishment of them."

463-64

The gods do not give anything readily, either bad or good; but in hard work there is glory.[1]

[1] The meaning of the couplet is obscure and various emendations, none convincing, have been proposed in 463.

465-66

Wear yourself out in the pursuit of excellence, let justice be dear to you, and don't let any gain that is shameful win you over.

467-96

Don't hold back anyone of these so that he remain with us against his will, don't tell anyone to depart who does not want to, don't waken from his sleep, Simonides, anyone of us who, fortified with wine, has been overcome by gentle sleep, and don't tell

μηδὲ τὸν ἀγρυπνέοντα κέλευ᾽ ἀέκοντα καθεύδειν·
πᾶν γὰρ ἀναγκαῖον χρῆμ᾽ ἀνιηρὸν ἔφυ.
τῷ πίνειν δ᾽ ἐθέλοντι παρασταδὸν οἰνοχοείτω·
οὐ πάσας νύκτας γίνεται ἁβρὰ παθεῖν.
αὐτὰρ ἐγώ, μέτρον γὰρ ἔχω μελιηδέος οἴνου,
ὕπνου λυσικάκου μνήσομαι οἴκαδ᾽ ἰών.
ἦκω δ᾽ ὡς οἶνος χαριέστατος ἀνδρὶ πεπόσθαι·
οὔτε τι γὰρ νήφων οὔτε λίην μεθύων·
ὃς δ᾽ ἂν ὑπερβάλλῃ πόσιος μέτρον, οὐκέτι κεῖνος
τῆς αὐτοῦ γλώσσης καρτερὸς οὐδὲ νόου,
μυθεῖται δ᾽ ἀπάλαμνα, τὰ νήφοσι γίνεται αἰσχρά,
αἰδεῖται δ᾽ ἔρδων οὐδὲν ὅταν μεθύῃ,
τὸ πρὶν ἐὼν σώφρων, τότε νήπιος. ἀλλὰ σὺ ταῦτα
γινώσκων μὴ πῖν᾽ οἶνον ὑπερβολάδην,
ἀλλ᾽ ἢ πρὶν μεθύειν ὑπανίστασο—μή σε βιάσθω
γαστὴρ ὥστε κακὸν λάτριν ἐφημέριον—
ἢ παρεὼν μὴ πῖνε. σὺ δ᾽ "ἔγχεε·" τοῦτο μάταιον
κωτίλλεις αἰεί· τούνεκά τοι μεθύεις·
ἡ μὲν γὰρ φέρεται φιλοτήσιος, ἡ δὲ πρόκειται,
τὴν δὲ θεοῖς σπένδεις, τὴν δ᾽ ἐπὶ χειρὸς ἔχεις,
ἀρνεῖσθαι δ᾽ οὐκ οἶδας. ἀνίκητος δέ τοι οὗτος,
ὃς πολλὰς πίνων μή τι μάταιον ἐρεῖ.
ὑμεῖς δ᾽ εὖ μυθεῖσθε παρὰ κρητῆρι μένοντες,
ἀλλήλων ἔριδας δὴν ἀπερυκόμενοι,
εἰς τὸ μέσον φωνεῦντες, ὁμῶς ἐνὶ καὶ συνάπασιν·
χοὔτως συμπόσιον γίνεται οὐκ ἄχαρι.

Pherecrates fr. 162.11-12 K.-A. (vv. 467 + 469 -Σιμωνίδη)

one who's wide awake to sleep against his will. All force is disagreeable.[1] And let (a slave) stand by and pour wine for him who wants to drink; it's not possible to have a good time every night. But I'll go home—I've had my limit of honey-sweet wine—and I'll take thought for sleep that brings release from ills. I've reached the stage where the consumption of wine is most pleasant for a man, since I am neither sober nor too drunk. Whoever exceeds his limit of drink is no longer in command of his tongue or his mind; he says wild things which are disgraceful in the eyes of the sober, and he's not ashamed of anything he does when he's drunk. Formerly he was sensible, but then he's a fool. Aware of this, don't drink wine to excess, but either rise before you're drunk—don't let your belly overpower you as if you were a wretched hired help for the day—or stay without drinking. But you say "fill it up!" This is always your idle chatter; that's why you get drunk. One cup is a toast to friendship, another is set before you, another you offer as a libation to the gods, another you have as a penalty,[2] and you don't know how to say no. That man is truly the champion who after drinking many cups will say nothing foolish. If you stay by the mixing bowl, make good conversation, long avoiding quarrels with one another and speaking openly[3] to one and all alike. In this way a symposium turns out to be not half bad.

[1] This verse, with πρᾶγμ᾽ in place of χρῆμ᾽, is cited by Arist. *Metaph.* 4.5.1015a28 and assigned to Euenus (fr. 8). Because of this and the presence of Simonides, who appears in 667-82 and

Ath. 10.428c (vv. 477-86)
Stob. 3.18.13 (vv. 479-86)

467 *μηδένα μήτ'* Pherecr. 469 *μήθ'* Pherecr.
476 λησικάκου I p.c. 477 *ἤκω* Ath., *ἤξω* codd.
478 *οὔτε τι νήφων εἴμ' οὔτε λίαν μεθύων* Ath., *οὔτε τι γὰρ νήφω οὔτε λίην μεθύω* codd.: ut supra Friedemann 479 *οὐκέτ' ἐκεῖνος* Ath., Stob. 492 πολλὸν A 494 εριδος A
495 *συνάπατι* A (*συνάπαντι* Kalinka)

497-98

ἄφρονος ἀνδρὸς ὁμῶς καὶ σώφρονος οἶνος, ὅταν δὴ
πίνῃ ὑπὲρ μέτρον, κοῦφον ἔθηκε νόον.

Stob. 3.18.14-16 (vv. 497-508)

499-502

ἐν πυρὶ μὲν χρυσόν τε καὶ ἄργυρον ἴδριες ἄνδρες
500 *γινώσκουσ', ἀνδρὸς δ' οἶνος ἔδειξε νόον,*
καὶ μάλα περ πινυτοῦ, τὸν ὑπὲρ μέτρον ἤρατο πίνων,
ὥστε καταισχῦναι καὶ πρὶν ἐόντα σοφόν.

500 (*ἀνδρὸς—νόον*) Ath. 2.37e

501-502 *κακότητα δὲ πᾶσαν ἐλέγχει, ὥστε καταισχύνειν καὶ τὸν ἐόντα σοφόν* Stob.

503-508

οἰνοβαρέω κεφαλήν, Ὀνομάκριτε, καί με βιᾶται
οἶνος, ἀτὰρ γνώμης οὐκέτ' ἐγὼ ταμίης
505 *ἡμετέρης, τὸ δὲ δῶμα περιτρέχει. ἀλλ' ἄγ' ἀναστὰς*
πειρηθῶ, μή πως καὶ πόδας οἶνος ἔχει

1341-50, some editors, perhaps rightly, attribute all three poems to Euenus. The identity of Simonides is unknown. [2] For a breach of conduct, but the meaning of the Greek is unclear. [3] Or "in common."

497-98

The mind of the foolish and sensible man alike is made light-headed, whenever he drinks beyond his limit.

499-502

Experts recognize gold and silver by fire, but wine reveals the mind of a man, even though he is very prudent, if he takes and drinks it beyond his limit, so that it puts to shame even one who[1] was formerly wise.

[1] Or "a mind which."

503-508

My head is heavy with wine, Onomacritus,[1] it overpowers me, I am no longer the manager of my judgement, and the room is going round and round. But, come, let me stand and find out whether the wine has hold of my feet as well as the mind

καὶ νόον ἐν στήθεσσι· δέδοικα δὲ μή τι μάταιον
ἔρξω θωρηχθεὶς καὶ μέγ᾽ ὄνειδος ἔχω.

506 πειρήσω Stob. ἔχῃ *p*, Stob. SA

509-10

οἶνος πινόμενος πουλὺς κακόν· ἢν δέ τις αὐτὸν
πίνῃ ἐπισταμένως, οὐ κακὸν ἀλλ᾽ ἀγαθόν.

511-22

ἦλθες δή, Κλεάριστε, βαθὺν διὰ πόντον ἀνύσσας
ἐνθάδ᾽ ἐπ᾽ οὐδὲν ἔχοντ᾽, ὦ τάλαν, οὐδὲν ἔχων·
τῶν δ᾽ ὄντων τἄριστα παρέξομεν· ἢν δέ τις ἔλθῃ
σεῦ φίλος ὤν, κατάκεισ᾽ ὡς φιλότητος ἔχεις.
οὔτε τι τῶν ὄντων ἀποθήσομαι, οὔτε τι μείζω
σῆς ἕνεκα ξενίης ἄλλοθεν οἰσόμεθα.
νηός τοι πλευρῇσιν ὑπὸ ζυγὰ θήσομεν ἡμεῖς,
Κλεάρισθ᾽, οἷ᾽ ἔχομεν χοῖα διδοῦσι θεοί.
ἢν δέ τις εἰρωτᾷ τὸν ἐμὸν βίον, ὧδέ οἱ εἰπεῖν·
"ὡς εὖ μὲν χαλεπῶς, ὡς χαλεπῶς δὲ μάλ᾽ εὖ,
ὥσθ᾽ ἕνα μὲν ξεῖνον πατρώιον οὐκ ἀπολείπειν,
ξείνια δὲ πλεόνεσσ᾽ οὐ δυνατὸς παρέχειν."

517 μεῖζον *o* van Herwerden 513-14 transposuit West 519 τί σ᾽

within me. I'm afraid that in my fortified state I may do something foolish and bring great disgrace upon me.

[1] Identity unknown.

509-10

Wine drunk in large quantities is a bane, but if one drinks it wisely, it is not a bane but a blessing.[1]

[1] A slightly different version occurs at 211-12. See West's edition for five additional sources and for variant readings, none of which alters the sense.

511-22

You've crossed the deep sea, Clearistus,[1] and come here penniless, poor fellow, to one who's penniless. But I'll provide the best of what there is, and if any friend of yours comes along, recline as suits your degree of friendship.[2] I'll not hold back anything of what I have nor bring in more from elsewhere to entertain you. I'll stow under the benches at the side of your ship, Clearistus, such as I have and the gods provide. And if anyone asks how I live, reply to him as follows: "Poorly by good standards, but quite well by poor standards,[3] and so he doesn't fail one friend of the family, but is unable to offer entertainment to more."

[1] Identity unknown. [2] For the significance of seating arrangements see Plato *Symp.* 222e. [3] More literally, "compared to one who lives well, he lives poorly, but compared to one who lives poorly, he lives quite well," ζῇ being understood from βίον with each adverb.

523-26

οὐ σὲ μάτην, ὦ Πλοῦτε, βροτοὶ τιμῶσι μάλιστα·
ἦ γὰρ ῥηϊδίως τὴν κακότητα φέρεις.
καὶ γάρ τοι πλοῦτον μὲν ἔχειν ἀγαθοῖσιν ἔοικεν,
ἡ πενίη δὲ κακῷ σύμφορος ἀνδρὶ φέρειν.

Stob. 4.31.1 (vv. 523-24)
Stob. 4.31.3a (vv. 525-26)

523 *θεοὶ* Stob. 524 *σὺ γὰρ* Stob. 525 *ἔδωκεν* Stob. 526 *σοφῷ σύμφορον* Stob.

527-28

ὤ μοι ἐγὼν ἤβης καὶ γήραος οὐλομένοιο,
τοῦ μὲν ἐπερχομένου, τῆς δ' ἀπονισομένης.

Stob. 4.50.44; *Anth. Pal.* 9.118 (Βησαντίνου), vv. 527-28

528 *ἀπονισ(σ)αμένης* Stob. A, *Anth. Pal.*, *ἀπανισταμένης p*

529-30

οὐδέ τινα προύδωκα φίλον καὶ πιστὸν ἑταῖρον,
οὐδ' ἐν ἐμῇ ψυχῇ δούλιον οὐδὲν ἔνι.

529 *οὐδένα* A, *οὔτε τινα* et 530 *οὔτ' p*

531-34

αἰεί μοι φίλον ἦτορ ἰαίνεται, ὁππότ' ἀκούσω
αὐλῶν φθεγγομένων ἱμερόεσσαν ὄπα·
χαίρω δ' εὖ πίνων καὶ ὑπ' αὐλητῆρος ἀείδων,
χαίρω δ' εὔφθογγον χερσὶ λύρην ὀχέων.

533 fin. *ἀκούων* codd. ex 531, corr. Pierson

523-26

Not to no purpose, Wealth, do mortals honour you most of all, for you easily put up with baseness.[1] In fact, it is fitting for the noble to have wealth, whereas poverty is appropriate for the base man to endure.

[1] The poet seems to be saying sarcastically that Wealth is honoured because he does not mind conferring his benefits on the base. The second couplet then provides a correction. The majority of editors treat the couplets as separate.

527-28

Alas for youth and alas for cursed old age, the latter because it comes on, the former because it leaves.

529-30

I have not betrayed any friend or loyal comrade, and there's nothing of the slave[1] in my soul.

[1] The poet means that a slave would feel no obligation to be loyal.

531-34

My heart is always warmed whenever I hear the pipes sounding a lovely voice. I delight in drinking well and singing to the piper's accompaniment, and I delight in holding in my hands the tuneful lyre.[1]

[1] Some editors treat the couplets as separate.

535-38

οὔποτε δουλείη κεφαλὴ ἰθεῖα πέφυκεν,
ἀλλ᾽ αἰεὶ σκολιή, καὐχένα λοξὸν ἔχει.
οὔτε γὰρ ἐκ σκίλλης ῥόδα φύεται οὐδ᾽ ὑάκινθος,
οὔτε ποτ᾽ ἐκ δούλης τέκνον ἐλευθέριον.

Philo, *omnis probus liber* 155 (vi.43.11 C.-W.); Stob. 4.19.36 (vv. 535-36)

535 εὐθεῖα *o*, testes 537-38 οὔθ᾽ . . . οὐδέ codd., οὐδ᾽ . . . οὔτε Bekker

539-40

οὗτος ἀνήρ, φίλε Κύρνε, πέδας χαλκεύεται αὑτῷ,
εἰ μὴ ἐμὴν γνώμην ἐξαπατῶσι θεοί.

539 οὔτις *o*

541-42

δειμαίνω μὴ τήνδε πόλιν, Πολυπαΐδη, ὕβρις
ἥ περ Κενταύρους ὠμοφάγους ὀλέσῃ.

542 ὀλέσῃ *p*, ὄλεσε(ν) AO

543-46

χρή με παρὰ στάθμην καὶ γνώμονα τήνδε
δικάσσαι,
Κύρνε, δίκην, ἶσόν τ᾽ ἀμφοτέροισι δόμεν,
μάντεσί τ᾽ οἰωνοῖς τε καὶ αἰθομένοις ἱεροῖσιν,
ὄφρα μὴ ἀμπλακίης αἰσχρὸν ὄνειδος ἔχω.

535-38

Never is a slave's head by nature straight, but it is always crooked, and he holds his neck aslant. For from a squill grow neither roses nor hyacinth and the child of a slave mother is never free in spirit.

539-40

This man, dear Cyrnus, is forging fetters for himself, unless the gods deceive my judgement.[1]

[1] West suggests that the couplet was preceded by 1101-1102.

541-42

I'm afraid, Polypaïdes, that lawlessness will destroy this city,[1] just as it did the Centaurs, eaters of raw flesh.[2]

[1] Cf. 1103-1104. [2] Not a normal attribute of the Centaurs, but it is said of the Centaur Pholus in Apollodorus 2.5.4.

543-46

I must render this judgement by rule and square, Cyrnus, and give an equal share to both sides, with the aid of seers, auguries, and burning sacrifices, so that I not incur the shameful reproach of having erred.[1]

[1] Some editors treat the couplets as separate (the second being incomplete) and some assume a lacuna after 544.

547-48

μηδένα πω κακότητι βιάζεο· τῷ δὲ δικαίῳ
τῆς εὐεργεσίης οὐδὲν ἀρειότερον.

549-54

ἄγγελος ἄφθογγος πόλεμον πολύδακρυν ἐγείρει,
Κύρν', ἀπὸ τηλαυγέος φαινόμενος σκοπιῆς.
ἀλλ' ἵπποις ἔμβαλλε ταχυπτέρνοισι χαλινούς·
δῄων γάρ σφ' ἀνδρῶν ἀντιάσειν δοκέω.
οὐ πολλὸν τὸ μεσηγύ· διαπρήξουσι κέλευθον,
εἰ μὴ ἐμὴν γνώμην ἐξαπατῶσι θεοί.

553 διαπρήσσουσι Par. 2883, prob. West ("participium video")

555-60

χρὴ τολμᾶν χαλεποῖσιν ἐν ἄλγεσι κείμενον ἄνδρα,
πρός τε θεῶν αἰτεῖν ἔκλυσιν ἀθανάτων.
φράζεο δ'—ὁ κλῆρός τοι ἐπὶ ξυροῦ ἵσταται ἀκμῆς·
ἄλλοτε πόλλ' ἔξεις, ἄλλοτε παυρότερα—
ὥστε σε μήτε λίην ἀφνεὸν κτεάτεσσι γενέσθαι,
μήτε σέ γ' ἐς πολλὴν χρημοσύνην ἐλάσαι.

557 κίνδυνός codd., κλῆρός tentavit West (δ' ὁ om. *o*)
559 λῶιστά σε Geel (plene interpungens post 558)

---

[1] Text and translation highly uncertain. See West, *Studies* 156. Except for West, editors treat 555-56, which are almost identical to 1178ab, as a separate couplet, and some assume three separate couplets.

547-48

Don't at all apply force on anyone by base means; nothing is better for the just man than a kindly act.[1]

[1] West punctuates differently, taking τῷ δὲ δικαίῳ with what precedes, but "don't apply force by base means, but by justice" gives an unlikely combination.

549-54

The voiceless messenger,[1] shining from the far-gleaming lookout, is rousing tearful war, Cyrnus. Come, place bits on the swift-heeled horses, for I think they'll meet the enemy. The distance between is not great; they'll get there,[2] unless the gods deceive my judgement.

[1] A beacon fire. [2] West (*Studies* 156) considers this "inane" and prefers the dative διαπρήσσουσι, "I think they will meet the foe—the distance is not far—already on the way," but the presence of both genitive and dative with ἀντιάσειν in the same sentence is intolerably harsh, even though both constructions are found. West, following Hudson-Williams, treats 554 as inserted from 540 to replace a lost verse, and this is highly probable.

555-60

The man laid low in painful hardships must endure and ask the immortal gods for release. Take heed—your estate is balanced on a razor's edge; at one time you will have much, at another less—so as not to become exceedingly rich in possessions nor to enter into great poverty.[1]

561-62

εἴη μοι τὰ μὲν αὐτὸν ἔχειν, τὰ δὲ πόλλ᾽ ἐπιδοῦναι
χρήματα τῶν ἐχθρῶν τοῖσι φίλοισιν ἔχειν.

563-66

κεκλῆσθαι δ᾽ ἐς δαῖτα, παρέζεσθαι δὲ παρ᾽ ἐσθλὸν
ἄνδρα χρεὼν σοφίην πᾶσαν ἐπιστάμενον.
τοῦ συνιεῖν, ὁπόταν τι λέγῃ σοφόν, ὄφρα διδαχθῇς,
καὶ τοῦτ᾽ εἰς οἶκον κέρδος ἔχων ἀπίῃς.

567-70

ἤβῃ τερπόμενος παίζω· δηρὸν γὰρ ἔνερθεν
γῆς ὀλέσας ψυχὴν κείσομαι ὥστε λίθος
ἄφθογγος, λείψω δ᾽ ἐρατὸν φάος ἠελίοιο·
ἔμπης δ᾽ ἐσθλὸς ἐὼν ὄψομαι οὐδὲν ἔτι.

571-72

δόξα μὲν ἀνθρώποισι κακὸν μέγα, πεῖρα δ᾽ ἄριστον·
πολλοὶ ἀπείρητοι δόξαν ἔχουσ᾽ ἀγαθῶν.

573-74

εὖ ἔρδων εὖ πάσχε· τί κ᾽ ἄγγελον ἄλλον ἰάλλοις;
τῆς εὐεργεσίης ῥηδίη ἀγγελίη.

573 *πράττε o*

561-62

May I have some of my enemies' property for myself and hand over most of theirs to my friends to keep.

563-66

You should get invited to dinner and sit beside a man of worth who knows every kind of skill. Whenever he says something clever, take note of it so that you may learn and go home with this as profit.

567-70

I have fun, delighting in my youth; for I will lie a long time beneath the earth, mute as a stone, when my life is over and I leave the sun's lovely light. For all my merit I'll have sight no more.

571-72

(Mere) reputation is a great evil for men; trial is best. Many who have not been tested have a reputation for merit.[1]

[1] Repeated at 1104ab. West takes δόξα to mean "hope or expectation" and ἀγαθῶν "good things to come," translating: "Vain fantasy's no good, experience is the thing. Many imagine joys they've never known."

573-74

Experience good by doing good. Why would you send another messenger? News of a good deed travels easily.

575-76

οἵ με φίλοι προδιδοῦσιν, ἐπεὶ τόν γ᾽ ἐχθρὸν ἀλεῦμαι
ὥστε κυβερνήτης χοιράδας εἰναλίας.

577-78

"ῥήιον ἐξ ἀγαθοῦ θεῖναι κακὸν ἢ ᾽κ κακοῦ ἐσθλόν."
—μή με δίδασκ᾽· οὗτοι τηλίκος εἰμὶ μαθεῖν.

577 ῥηϊδιον A, ῥήδιον *o*, corr. Schneider

579-82

ἐχθαίρω κακὸν ἄνδρα, καλυψαμένη δὲ πάρειμι,
σμικρῆς ὄρνιθος κοῦφον ἔχουσα νόον·
ἐχθαίρω δὲ γυναῖκα περίδρομον, ἄνδρα τε μάργον,
ὃς τὴν ἀλλοτρίην βούλετ᾽ ἄρουραν ἀροῦν.

580 μικρῆς *o* ἔχοντα West

583-84

ἀλλὰ τὰ μὲν προβέβηκεν, ἀμήχανόν ἐστι γενέσθαι
ἀργά· τὰ δ᾽ ἐξοπίσω, τῶν φυλακὴ μελέτω.

584 ἔργα codd., corr. Eldick

575-76

It's my friends who betray me, for I avoid my enemy
just as the helmsman avoids reefs in the sea.[1]

[1] Well paraphrased by Hudson-Williams: "'It is my friends who betray me; for I can easily keep off my declared enemies, just as a pilot can keep his ship clear of the reefs that stand out above the surface of the sea.' A false friend is like a hidden reef."

577-78

"It is easier to make bad from good than good from
bad." —Don't try to teach me; I'm too old to learn.[1]

[1] The pentameter seems to be a sarcastic reply to a well-known saying.

579-82

I hate a scoundrel and I veil myself as I pass by, with
as little thought for him as a small bird would have.[1]
And I hate a woman who runs around, and a lecher
who wants to plough a field belonging to another.[2]

[1] Translation uncertain. With West's emendation the verse describes the man, "a creature with a small bird's empty brains," as he translates it. [2] Some editors treat the couplets as separate and some combine them with 583-84. Attempts have been made to identify the speaker with figures from mythology or with a personification such as Tyche, Dike etc.

583-84

But what is past cannot be undone; let precaution
against what is to come be your concern.

585-90

πᾶσίν τοι κίνδυνος ἐπ᾽ ἔργμασιν, οὐδέ τις οἶδεν
πῇ σχήσειν μέλλει πρήγματος ἀρχομένου·
ἀλλ᾽ ὁ μὲν εὐδοκιμεῖν πειρώμενος οὐ προνοήσας
εἰς μεγάλην ἄτην καὶ χαλεπὴν ἔπεσεν·
τῷ δὲ κακῶς ποιεῦντι θεὸς περὶ πάντα τίθησιν
συντυχίην ἀγαθήν, ἔκλυσιν ἀφροσύνης.

Stob. 4.47.16; 3.9.23 (Solonis), vv. 585-90

585 *πᾶσι δέ τοι* Sol. 586 *ποῖ o*, Stob.: *ᾗ μέλλει σχήσειν χρήματος* Sol. 587 *εὖ ἔρδειν* Sol. 589 *καλῶς ποιεῦντι* codd., *καλὸν ποιοῦντι* Stob., *κακῶς ἔρδοντι* Sol. *καλὰ πάντα* Stob. *δίδωσιν* Sol. 590 *ἀγαθῶν* Stob. *ἔκδυσιν δ᾽* Stob. SA

591-94

τολμᾶν χρὴ τὰ διδοῦσι θεοὶ θνητοῖσι βροτοῖσιν,
ῥηϊδίως δὲ φέρειν ἀμφοτέρων τὸ λάχος,
μήτε κακοῖσιν ἀσῶντα λίην φρένα, μήτ᾽ ἀγαθοῖσιν
τερφθῇς ἐξαπίνης πρὶν τέλος ἄκρον ἰδεῖν.

593 *κακοῖσι νοσοῦντα λυποῦ φρένα o* 594 *τερφθέντ᾽* Bekker

595-98

ἄνθρωπ᾽, ἀλλήλοισιν ἀπόπροθεν ὦμεν ἑταῖροι·
πλὴν πλούτου παντὸς χρήματός ἐστι κόρος.
δὴν δὴ καὶ φίλοι ὦμεν· ἀτάρ τ᾽ ἄλλοισιν ὁμίλει
ἀνδράσιν, οἳ τὸν σὸν μᾶλλον ἴσασι νόον.

597 cf. 1243 *ὁμιλεῖν o*

585-90

In truth, there is risk in every action and no one knows, when something starts, how it is going to turn out. The man who tries for a good reputation falls unawares into great and harsh calamity, while to the one who acts badly the god gives success in all things, an escape from his folly.[1]

[1] A version of Solon fr. 13.65-70.

591-94

One must endure what the gods give mortal men and calmly bear both lots,[1] neither too sick at heart in bad times nor suddenly rejoicing[2] in good times, until the final outcome is seen.

[1] I.e., good and bad fortune. [2] Literally, "and don't suddenly rejoice." For the syntax see West, *Studies* 156-57.

595-98

Let's be comrades at a distance, fellow. There is satiety in everything except for wealth. In fact, let's be friends for a long time, but associate with other men who have a better understanding of how you think.[1]

[1] Hudson-Williams' explanation seems to be correct: "I am willing to be your friend as long as you like, but never let me see your face again."

599-602

οὔ μ᾽ ἔλαθες φοιτῶν κατ᾽ ἀμαξιτόν, ἦν ἄρα καὶ πρὶν
ἠλάστρεις, κλέπτων ἡμετέρην φιλίην.
ἔρρε θεοῖσίν ‹τ᾽› ἐχθρὲ καὶ ἀνθρώποισιν ἄπιστε,
ψυχρὸν ὃς ἐν κόλπῳ ποικίλον εἶχες ὄφιν.

601 τ᾽ add. *p* 602 ὃν . . . εἶχον Sintenis

603-604

τοιάδε καὶ Μάγνητας ἀπώλεσεν ἔργα καὶ ὕβρις,
οἷα τὰ νῦν ἱερὴν τήνδε πόλιν κατέχει.

605-606

πολλῷ τοι πλέονας λιμοῦ κόρος ὤλεσεν ἤδη
ἄνδρας, ὅσοι μοίρης πλείον᾽ ἔχειν ἔθελον.

Stob. 3.18.9 (vv. 605-606)
Teles (p. 45 Hense) ap. Stob. 4.32.21 (v. 605)

605 πλείους Teles 606 πλεῖν᾽ ἐθέλουσιν ἔχειν Stob.

607-10

ἀρχῇ ἔπι ψεύδους μικρὰ χάρις· εἰς δὲ τελευτὴν
αἰσχρὸν δὴ κέρδος καὶ κακόν, ἀμφότερον,
γίνεται, οὐδέ τι καλόν, ὅτῳ ψεῦδος προσομαρτῇ
ἀνδρὶ καὶ ἐξέλθῃ πρῶτον ἀπὸ στόματος.

Stob. 3.12.16 (vv. 607-10)

608 ἀμφότερα Stob. MA 609 προσαμαρτῇ A, προσομαρτεῖ *0*, Stob. MA, -ῇ Stob. S

599-602

I was well aware that you were travelling along the common road you used to drive before, cheating on my friendship. To hell with you, hated by the gods and distrusted by men, you who kept a cold and cunning serpent in your bosom.

603-604

Such acts of lawlessness destroyed Magnesia[1] as now prevail in this holy city.

[1] Cf. Archilochus fr. 20.

605-606

Excess to be sure has already destroyed many more men than famine, men who wanted to have more than their allotment.

607-10

At the beginning of a lie there's a small pleasure; but in the end the gain is both shameful and foul, and there's no honour for a man when once a lie accompanies him and issues from his mouth.

611-14

οὐ χαλεπὸν ψέξαι τὸν πλησίον, οὐδὲ μὲν αὐτὸν
αἰνῆσαι· δειλοῖς ἀνδράσι ταῦτα μέλει.
σιγᾶν δ᾽ οὐκ ἐθέλουσι κακοὶ κακὰ λεσχάζοντες,
οἱ δ᾽ ἀγαθοὶ πάντων μέτρον ἴσασιν ἔχειν.

615-16

οὐδένα παμπήδην ἀγαθὸν καὶ μέτριον ἄνδρα
τῶν νῦν ἀνθρώπων ἠέλιος καθορᾷ.

617-18

οὔ τι μάλ᾽ ἀνθρώποις καταθύμια πάντα τελεῖται·
πολλὸν γὰρ θνητῶν κρέσσονες ἀθάνατοι.

Stob. 4.34.55 (vv. 617-18)

618 πολλῶν O, Stob. (unde πολλῷ Gesnerus)

619-22

πόλλ᾽ ἐν ἀμηχανίῃσι κυλίνδομαι ἀχνύμενος κῆρ·
ἄκρην γὰρ πενίην οὐχ ὑπερεδράμομεν.
πᾶς τις πλούσιον ἄνδρα τίει, ἀτίει δὲ πενιχρόν·
πᾶσιν δ᾽ ἀνθρώποις αὐτὸς ἔνεστι νόος.

Stob. 4.33.15 (vv. 619-22)

622 αὐτὸς codd., corr. Blaydes

623-24

παντοῖαι κακότητες ἐν ἀνθρώποισιν ἔασιν,
παντοῖαι δ᾽ ἀρεταὶ καὶ βιότου παλάμαι.

611-14

It's not hard to find fault with your neighbour nor indeed to praise oneself; these things are the concern of base men. The base, with their base gossip, refuse to be silent, but the noble know how to observe due measure in all things.

615-16

Of those whom the sun now looks down upon, there's not a man who is wholly good and moderate.

617-18

By no means is everything accomplished according to men's desires; for the immortals are far superior to mortals.

619-22

Often I toss about in helplessness, distressed at heart; for I have not run over the crest of poverty.[1] Everyone honours a rich man, but despises a pauper; all men have the same attitude.

[1] Cf. 1114ab.

623-24

There are all kinds of badness in men, and all kinds of excellence and means of livelihood.

625-26

625 ἀργαλέον φρονέοντα παρ᾽ ἄφροσι πόλλ᾽ ἀγορεύειν
καὶ σιγᾶν αἰεί· τοῦτο γὰρ οὐ δυνατόν.

Stob. 3.34.13 (vv. 625-26)
Suda i.339.28 Adler; *Paroem. Gr.* i.211.11, 357.3, ii.101.7 (v. 625)

627-28

αἰσχρόν τοι μεθύοντα παρ᾽ ἀνδράσι νήφοσιν εἶναι,
αἰσχρὸν δ᾽ εἰ νήφων πὰρ μεθύουσι μένει.

Stob. 3.18.10 (vv. 627-28)

627 ἐχθρὸν Stob. (item 628) *νήφουσ᾽ ο νήφοσι μεῖναι* Leutsch (fort. recte)

629-30

ἥβη καὶ νεότης ἐπικουφίζει νόον ἀνδρός,
630 πολλῶν δ᾽ ἐξαίρει θυμὸν ἐς ἀμπλακίην.

Stob. 4.11.12 (vv. 629-30)

631-32

ᾧτινι μὴ θυμοῦ κρέσσων νόος, αἰὲν ἐν ἄταις,
Κύρνε, καὶ ἐν μεγάλαις κεῖται ἀμηχανίαις.

632 *καὶ μεγάλαις κεῖται ἐν ἀμπλακίαις* codd., corr. Bergk cl. 646

625-26

It's painful for a man of sense to speak at length in the presence of fools and painful to be always silent; for this is impossible.[1]

[1] West, following Hudson-Williams, treats the last four words as a later addition to fill a gap. This seems highly probable, in spite of van Groningen's defence.

627-28

It's disgraceful for a drunk to be in sober company and disgraceful if a sober man keeps company with drunks.

629-30

Youthful impetuosity makes a man's mind frivolous and arouses the heart of many to wrongdoing.

631-32

He whose mind does not control his heart always finds himself in trouble, Cyrnus, and in great perplexity.

633-34

βουλεύου δὶς καὶ τρίς, ὅ τοί κ᾽ ἐπὶ τὸν νόον ἔλθῃ·
ἀτηρὸς γάρ τοι λάβρος ἀνὴρ τελέθει.

635-36

ἀνδράσι τοῖς ἀγαθοῖς ἕπεται γνώμη τε καὶ αἰδώς·
οἳ νῦν ἐν πολλοῖς ἀτρεκέως ὀλίγοι.

Stob. 3.37.16 (vv. 635-36)

637-38

ἐλπὶς καὶ κίνδυνος ἐν ἀνθρώποισιν ὁμοῖοι·
οὗτοι γὰρ χαλεποὶ δαίμονες ἀμφότεροι.

Stob. 4.46.11 (vv. 637-38)

637 ὁμοῖα Stob.

639-40

πολλάκι πὰρ δόξαν τε καὶ ἐλπίδα γίνεται εὖ ῥεῖν
ἔργ᾽ ἀνδρῶν, βουλαῖς δ᾽ οὐκ ἐπέγεντο τέλος.

Stob. 4.47.15 (vv. 639-40)

639 *ευρεῖν* A, *εὑρεῖν* cett.: expl. Ahrens 640 *ἔπεσεν τὸ* Stob., unde *ἐπέθεντο* coniecit West

641-44

οὔτοι κ᾽ εἰδείης οὔτ᾽ εὔνουν οὔτε τὸν ἐχθρόν,
εἰ μὴ σπουδαίου πρήγματος ἀντιτύχοις.
πολλοὶ πὰρ κρητῆρι φίλοι γίνονται ἑταῖροι,
ἐν δὲ σπουδαίῳ πρήγματι παυρότεροι.

633-34

Reflect two or three times on whatever comes into your head; for a reckless man assuredly ends up in ruin.

635-36

Good judgement and discretion accompany the noble; there are now precious few of them among many.

637-38

Expectation and risk are similar among mankind; for they are both harsh forces.

639-40

It often happens that the activities of men flow along well contrary to expectation and hope, while their plans meet with no success.

641-44

You can't know either your friend or your enemy, unless you find yourself engaged in a serious enterprise. Many are your friends and comrades at the mixing bowl, but not so many when the enterprise is serious.[1]

[1] Cf. 115-16.

---

641 *εὔνοον* Wordsworth 642 *πραγματος* A *ἀντιτύχης* O 644 *πράγματι* A

645-46

παύρους κηδεμόνας πιστοὺς εὕροις κεν ἑταίρους
κείμενος ἐν μεγάλῃ θυμὸν ἀμηχανίῃ.

647-48

ἦ δὴ νῦν αἰδὼς μὲν ἐν ἀνθρώποισιν ὄλωλεν,
αὐτὰρ ἀναιδείη γαῖαν ἐπιστρέφεται.

Stob. 3.32.8 (vv. 647-48)

647 ἤδη codd., corr. Bergk

649-52

ἆ δειλὴ Πενίη, τί ἐμοῖς ἐπικειμένη ὤμοις
σῶμα καταισχύνεις καὶ νόον ἡμέτερον;
αἰσχρὰ δέ μ᾽ οὐκ ἐθέλοντα βίῃ καὶ πολλὰ διδάσκεις
ἐσθλὰ μετ᾽ ἀνθρώπων καὶ κάλ᾽ ἐπιστάμενον.

Stob. 4.32.34 (vv. 649-52 + 177-78)

649 ἐμοῖσι καθημένη *o* 651 καὶ codd., κακὰ Stob.
652 παρ᾽ *o*

653-54

εὐδαίμων εἴην καὶ θεοῖς φίλος ἀθανάτοισιν,
Κύρν᾽· ἀρετῆς δ᾽ ἄλλης οὐδεμιῆς ἔραμαι.

Stob. 4.39.12 (vv. 653-54)

653 κε A

645-46

You can find few comrades who care about you and are loyal, when your heart lies in great perplexity.

647-48

Now inhibition is lost among men and shamelessness roams over the land.

649-52

Ah wretched Poverty, why do you lie upon my shoulders and deform my body and mind? Forcibly and against my will you teach me much that is shameful, although I know what is noble and honourable among men.

653-54

May I have divine favour and be dear to the immortal gods, Cyrnus. I crave no other merit.

655-56

σύν τοι, Κύρνε, παθόντι κακῶς ἀνιώμεθα πάντες·
ἀλλά τοι ἀλλότριον κῆδος ἐφημέριον.

657-66

μηδὲν ἄγαν χαλεποῖσιν ἀσῶ φρένα μηδ' ἀγαθοῖσιν
χαῖρ', ἐπεὶ ἔστ' ἀνδρὸς πάντα φέρειν ἀγαθοῦ.
οὐδ' ὁμόσαι χρὴ τοῦθ', ὅτι "μήποτε πρῆγμα τόδ' ἔσται·"
θεοὶ γάρ τοι νεμεσῶσ', οἷσιν ἔπεστι τέλος.
κἄπρηξαν μέντοι τι· καὶ ἐκ κακοῦ ἐσθλὸν ἔγεντο
καὶ κακὸν ἐξ ἀγαθοῦ· καί τε πενιχρὸς ἀνὴρ
αἶψα μάλ' ἐπλούτησε, καὶ ὃς μάλα πολλὰ πέπαται
ἐξαπίνης †ἀπὸ πάντ' οὖν† ὤλεσε νυκτὶ μιῇ·
καὶ σώφρων ἤμαρτε, καὶ ἄφρονι πολλάκι δόξα
ἕσπετο, καὶ τιμῆς καὶ κακὸς ὢν ἔλαχεν.

Stob. 4.42.5 (vv. 665-66)

659 *τοῦτο τί* codd. (*τί* om. O): expl. Camerarius
661 *καὶ πρῆξαι* codd., *κἄπρηξαν* West, alii alia
663 *πέπασται* codd., corr. Brunck 664 *αποτοῦν* A, *πάντ' οὖν p*, *πάντα* O, *ἀπὸ πάντ'* Bergk

667-82

εἰ μὲν χρήματ' ἔχοιμι, Σιμωνίδη, οἷά περ ἤδη,
οὐκ ἂν ἀνιώμην τοῖς ἀγαθοῖσι συνών.
νῦν δέ με γινώσκοντα παρέρχεται, εἰμὶ δ' ἄφωνος
χρημοσύνῃ, πολλῶν γνοὺς ἂν ἄμεινον ἔτι,

655-56

We all share your pain, Cyrnus, in your misfortune,
but grief for another is short-lived.

657-66

Don't be too vexed at heart in hard times or rejoice too much in good times, since it is the mark of a noble man to endure everything.[1] And you shouldn't swear, "this will never be," for the gods are resentful and the outcome depends on them. They act, what's more:[2] good comes from bad and bad from good; a poor man suddenly gets very rich, and he who has acquired a great deal suddenly loses it all in one night; a sensible man errs, fame often accompanies the fool, and even a base man wins honour.

[1] Cf. 593-94. Many editors treat 657-58 as separate.
[2] West's translation of his emendation, but the correct text is perhaps still to be found.

667-82

If I had wealth, Simonides,[1] such as I once had, I wouldn't feel distressed in the company of the noble. But now I am aware that it passes me by and want deprives me of a voice, although I would have recognized[2] still better than many that we are now being carried along,[3] with white sails lowered, be-

οὕνεκα νῦν φερόμεσθα καθ' ἱστία λευκὰ
βαλόντες
Μηλίου ἐκ πόντου νύκτα διὰ δνοφερήν,
ἀντλεῖν δ' οὐκ ἐθέλουσιν, ὑπερβάλλει δὲ
θάλασσα
ἀμφοτέρων τοίχων. ἦ μάλα τις χαλεπῶς
σῴζεται, οἳ ἔρδουσι· κυβερνήτην μὲν ἔπαυσαν
ἐσθλόν, ὅτις φυλακὴν εἶχεν ἐπισταμένως·
χρήματα δ' ἁρπάζουσι βίῃ, κόσμος δ' ἀπόλωλεν,
δασμὸς δ' οὐκέτ' ἴσος γίνεται ἐς τὸ μέσον·
φορτηγοὶ δ' ἄρχουσι, κακοὶ δ' ἀγαθῶν
καθύπερθεν.
δειμαίνω, μή πως ναῦν κατὰ κῦμα πίῃ.
ταῦτά μοι ἠνίχθω κεκρυμμένα τοῖς ἀγαθοῖσιν·
γινώσκοι δ' ἄν τις καὶ κακόν, ἂν σοφὸς ᾖ.

667 ἤδειν *p* 670 γνοῦσαν A, γνοὺς O, γνοὺς ἄρ' Dover, γνοὺς ἓν van Groningen 675 οἱ δ' codd. (εὖδουσι *p*), corr. Bekker 682 κακός Brunck (probb. West, alii)

683-86

πολλοὶ πλοῦτον ἔχουσιν ἀίδριες· οἱ δὲ τὰ καλὰ
ζητοῦσιν χαλεπῇ τειρόμενοι πενίῃ.
ἔρδειν δ' ἀμφοτέροισιν ἀμηχανίη παράκειται·
εἴργει γὰρ τοὺς μὲν χρήματα, τοὺς δὲ νόος.

Stob. 4.31.44 (vv. 683-86)

686 εἴργει τοὺς μὲν δὴ Stob.

yond the Melian sea[4] through the dark night, and they refuse to bail, even though the sea is washing over both sides. In very truth, safety is difficult for anyone, such things are they doing; they have deposed the noble helmsman[5] who skilfully kept watch, they seize possessions by force, and discipline is lost; no longer is there an equal distribution in the common interest; the porters rule, and the base are above the noble. I'm afraid that perhaps a wave will swallow the ship. Let these be my riddling words with hidden meaning for the noble. But anyone, if he is wise, can recognize the actual calamity.[6]

[1] See n. 1 on 467-96. [2] Text uncertain. Van Groningen's emendation is attractive, "although I knew one thing still better than many." [3] From 671 to 680 we have the imagery of the ship of state. A social and political revolution is underway and the nobility are apparently making little effort to avoid a total overthrow. [4] Melos is at the southwest edge of the Cyclades, beyond which is open sea. [5] Presumably the nobles who held power rather than an individual. [6] With Brunck's emendation, accepted by most, the meaning will be, "But even a base man, if he is clever, can recognize (the meaning of my riddling words)."

683-86

Many who are fools have wealth, while others who are oppressed by harsh poverty strive for what is honourable. But both are helpless to act, for the latter are constrained by possessions, the former by intelligence.[1]

[1] I.e., lack of possessions and lack of intelligence.

687-88

οὐκ ἔστι θνητοῖσι πρὸς ἀθανάτους μαχέσασθαι,
οὐδὲ δίκην εἰπεῖν οὐδενὶ τοῦτο θέμις.

689-90

οὐ χρὴ πημαίνειν, ὅτε μὴ πημαντέον εἴη,
οὐδ' ἔρδειν ὅ τι μὴ λώιον ᾖ τελέσαι.

689 ὅτι ed. Aldina εἴῃ Schneider 690 ὅτε *o*

691-92

Χαίρων, εὖ τελέσειας ὁδὸν μεγάλου διὰ πόντου,
καί σε Ποσειδάων χάρμα φίλοις ἀγάγοι.

691 nomen proprium agnovit Sitzler ἐκτελέσειας Hecker
692 ἀνάγοι Hecker

693-94

πολλούς τοι κόρος ἄνδρας ἀπώλεσεν
ἀφραίνοντας·
γνῶναι γὰρ χαλεπὸν μέτρον, ὅτ' ἐσθλὰ παρῇ.

Stob. 3.4.43 (vv. 693-94)

693 πολλός Stob. ἀφρονέοντας *p* 694 μέτρον codd., παῦρον Stob.

695-96

οὐ δύναμαί σοι, θυμέ, παρασχεῖν ἄρμενα πάντα·
τέτλαθι· τῶν δὲ καλῶν οὔ τι σὺ μοῦνος ἐρᾷς.

Stob. 3.19.11 (vv. 695-96)

696 οὐχὶ Stob.

687-88

It is not possible for mortals to fight against the gods or to pronounce judgement (on them); no one has this right.

689-90

One ought not to cause harm, except when harm is called for, nor do what is better left undone.

691-92

Chaeron,[1] may you safely complete your voyage over the vast sea and may Poseidon bring you as a joy to your friends.

[1] Most editors read the participle 'rejoicing,' but West (*Studies* 158) rightly remarks that the proper name avoids the redundancy with εὖ and gives more point to the play on words with χάρμα.

693-94

Excess has ruined many foolish men; it's difficult to recognize a limit, whenever prosperity is at hand.

695-96

My heart, I cannot provide you with everything that is fitting. Be patient: you're not the only one to have a passion for fine things.

697-98

εὖ μὲν ἔχοντος ἐμοῦ πολλοὶ φίλοι· ἢν δέ τι δεινὸν
συγκύρσῃ, παῦροι πιστὸν ἔχουσι νόον.

697 δειλὸν Bergk (prob. West) 698 *ἐγκύρσῃ o*

699-718

πλήθει δ' ἀνθρώπων ἀρετὴ μία γίνεται ἥδε,
πλουτεῖν· τῶν δ' ἄλλων οὐδὲν ἄρ' ἦν ὄφελος,
οὐδ' εἰ σωφροσύνην μὲν ἔχοις Ῥαδαμάνθυος αὐτοῦ,
πλείονα δ' εἰδείης Σισύφου Αἰολίδεω,
ὅς τε καὶ ἐξ Ἀΐδεω πολυιδρίῃσιν ἀνῆλθεν
πείσας Περσεφόνην αἰμυλίοισι λόγοις,
ἥ τε βροτοῖς παρέχει λήθην βλάπτουσα νόοιο—
ἄλλος δ' οὔ πώ τις τοῦτό γ' ἐπεφράσατο,
ὄντινα δὴ θανάτοιο μέλαν νέφος ἀμφικαλύψῃ,
ἔλθῃ δ' ἐς σκιερὸν χῶρον ἀποφθιμένων,
κυανέας τε πύλας παραμείψεται, αἵ τε θανόντων
ψυχὰς εἴργουσιν καίπερ ἀναινομένας·
ἀλλ' ἄρα κἀκεῖθεν πάλιν ἦλυθε Σίσυφος ἥρως
ἐς φάος ἠελίου σφῇσι πολυφροσύναις—
οὐδ' εἰ ψεύδεα μὲν ποιοῖς ἐτύμοισιν ὁμοῖα,
γλῶσσαν ἔχων ἀγαθὴν Νέστορος ἀντιθέου,
ὠκύτερος δ' εἴησθα πόδας ταχεῶν Ἅρπυιῶν
καὶ παίδων Βορέω, τῶν ἄφαρ εἰσὶ πόδες.

697-98

When I am faring well, many are my friends, but if something dire befalls me, few have a trustworthy mind.[1]

[1] West, unlike other editors, combines the couplet with what follows.

699-718

For the majority of people this alone is best: wealth. Nothing else after all is of use, not even if you have the good judgement of Rhadamanthys[1] himself or know more than Sisyphus,[2] son of Aeolus, who by his wits came up even from Hades, after persuading with wily words Persephone who impairs the mind of mortals and brings them forgetfulness. No one else has ever yet contrived this, once death's dark cloud has enveloped him and he has come to the shadowy place of the dead and passed the black gates which hold back the souls of the dead, for all their protestations. But even from there the hero Sisyphus returned to the light of the sun by his cleverness. (Nothing else is of use), not even if you compose lies that are like the truth, with the eloquent tongue of godlike Nestor,[3] and were faster of foot than the swift Harpies[4] and the fleet-footed

ἀλλὰ χρὴ πάντας γνώμην ταύτην καταθέσθαι,
ὡς πλοῦτος πλείστην πᾶσιν ἔχει δύναμιν.

Stob. 4.31.3 (vv. 699-702)
Stob. 4.31.8 (vv. 717-18)

699 *πᾶσιν δ' ἀνθρώποις* Stob. 701 *ἔχεις* O, *ἔχοι* Stob. MA p.c. 702 *εἰδείη* Stob. *αἰολίδου σισύφου o* 703 *ἀΐδαο o* 705 *νόημα p* 708 *ἀποφθιμένος* A, *ἀποφθίμενος*? Young (fort. recte) 713 *ψευδέα* A *ποιεῖς o* 716 *βορέου o* 717 *ταύτην γνώμην πάντας* Stob. (*-ως* Stob. A)

719-28

ἶσόν τοι πλουτοῦσιν, ὅτῳ πολὺς ἄργυρός ἐστιν
καὶ χρυσὸς καὶ γῆς πυροφόρου πεδία
ἵπποι θ' ἡμίονοί τε, καὶ ᾧ τὰ δέοντα πάρεστι
γαστρί τε καὶ πλευραῖς καὶ ποσὶν ἁβρὰ παθεῖν,
παιδός τ' ἠδὲ γυναικός, ὅταν καὶ τῶν ἀφίκηται,
ὥρη, σὺν δ' ἥβη γίνεται ἁρμοδία.
ταῦτ' ἄφενος θνητοῖσι· τὰ γὰρ περιώσια πάντα
χρήματ' ἔχων οὐδεὶς ἔρχεται εἰς Ἀΐδεω,
οὐδ' ἂν ἄποινα διδοὺς θάνατον φύγοι, οὐδὲ βαρείας
νούσους, οὐδὲ κακὸν γῆρας ἐπερχόμενον.

Stob. 4.33.7 (vv. 719-28)
Plut. *Sol.* 2.3 (vv. 719-24, *πολὺς*—*ἁρμοδία*)

sons of Boreas.[5] No, everyone should store up[6] this thought, that for all people wealth has the greatest power.

[1] Son of Zeus and Europa and one of the judges in the underworld. [2] He instructed his wife to neglect his burial rites after his death, so that he could use punishment of her as an excuse to be allowed to return to the upperworld. [3] The aged warrior from Pylos whose eloquence is praised in the *Iliad* (cf. esp. 1.247 f.). [4] Female wind spirits who snatch (ἁρπάζω) people away (cf. *Od.* 20.66-78). [5] Zetes and Calaïs, who are also wind spirits and are represented as winged (Pind. *Pyth.* 4.182 f.).

[6] The precise meaning of the infinitive is disputed. Van Groningen argues for 'abandon,' but the last couplet seems to repeat rather than oppose the opening statement.

719-28

Equally rich is he who has much silver and gold, fields of wheat-bearing land, and horses and mules, and he who has at hand what is necessary to provide comfort for his stomach, sides, and feet, and the season for a boy and for a wife, whenever the season for this comes, accompanied by a youthful vigour that fits his needs. This is wealth for mortals, since no one goes to Hades with all his enormous possessions nor can he pay a price to escape death or grim diseases or the onset of evil old age.[1]

[1] A version of Solon fr. 24. See ad loc. for apparatus and notes.

729-30

φροντίδες ἀνθρώπων ἔλαχον, πτερὰ ποικίλ᾽ ἔχουσαι,
μυρόμεναι ψυχῆς εἵνεκα καὶ βιότου.

731-52

Ζεῦ πάτερ, εἴθε γένοιτο θεοῖς φίλα τοῖς μὲν ἀλιτροῖς
ὕβριν ἀδεῖν, καί σφιν τοῦτο γένοιτο φίλον
θυμῷ, σχέτλια ἔργα· †διατάφρεσι† δ᾽ ὅστις †ἀθήνης†
ἐργάζοιτο, θεῶν μηδὲν ὀπιζόμενος,
αὐτὸν ἔπειτα πάλιν τεῖσαι κακά, μηδ᾽ ἔτ᾽ ὀπίσσω
πατρὸς ἀτασθαλίαι παισὶ γένοιντο κακόν·
παῖδες δ᾽ οἵ τ᾽ ἀδίκου πατρὸς τὰ δίκαια νοεῦντες
ποιῶσιν, Κρονίδη, σὸν χόλον ἀζόμενοι,
ἐξ ἀρχῆς τὰ δίκαια μετ᾽ ἀστοῖσιν φιλέοντες,
μήτιν᾽ ὑπερβασίην ἀντιτίνειν πατέρων.
ταῦτ᾽ εἴη μακάρεσσι θεοῖς φίλα· νῦν δ᾽ ὁ μὲν ἔρδων
ἐκφεύγει, τὸ κακὸν δ᾽ ἄλλος ἔπειτα φέρει.
καὶ τοῦτ᾽, ἀθανάτων βασιλεῦ, πῶς ἐστι δίκαιον,
ἔργων ὅστις ἀνὴρ ἐκτὸς ἐὼν ἀδίκων,
μήτιν᾽ ὑπερβασίην κατέχων μήθ᾽ ὅρκον ἀλιτρόν,
ἀλλὰ δίκαιος ἐών, μὴ τὰ δίκαια πάθῃ;
τίς δή κεν βροτὸς ἄλλος ὁρῶν πρὸς τοῦτον ἔπειτα
ἅζοιτ᾽ ἀθανάτους, καὶ τίνα θυμὸν ἔχων,

729-30

Mankind's allotment is anxieties; they have wings of varied hue and they lament for life and livelihood.[1]

[1] The meaning seems to be that semi-personified cares or anxieties bewail the condition of life and substance to which mankind is subjected. The 'wings of varied hue' may symbolize the swiftness with which they appear and the varied forms they take.

731-52

Father Zeus, would that it pleased the gods that wanton outrage delighted sinners and that wicked deeds pleased the hearts of the gods,[1] but that whoever acted . . ., without regard for the gods, should then pay woeful requital in person, and the father's sins should no longer be a bane for his sons afterwards;[2] and would that sons of an unjust father who act with just intent, dreading your anger, son of Cronus, and loving justice from the start in their dealings with fellow townsmen, should not pay for the transgressions of their fathers. May this be pleasing to the blessed gods. But now the perpetrator escapes and another then suffers misery. Also, king of the immortals, how is it right that a man who keeps from unjust deeds and does not commit transgressions and perjury, but is just, suffers unjustly? What other mortal, looking upon him, would then be in awe of the immortals? What frame of mind

ὁππότ᾽ ἀνὴρ ἄδικος καὶ ἀτάσθαλος, οὔτε του ἀνδρὸς
οὔτε του ἀθανάτων μῆνιν ἀλευόμενος,
ὑβρίζῃ πλούτῳ κεκορημένος, οἱ δὲ δίκαιοι
τρύχονται χαλεπῇ τειρόμενοι πενίῃ;

733 μετὰ φρεσὶ *o* θ᾽ O ἀθειρὴς Bergk, alii alia
734 μηδέν᾽ Hermann 735 μηδέ τ᾽ fere codd., corr. Hermann 736 ἀτασθαλίᾳ O, -ίη *p* γένοιτο *o*
737 παῖδας Laur. 31.20 (prob. West) δ᾽ *p*, τ᾽ A, θ᾽ O
738 παιῶσιν A, ποιοῦσι *o*, corr. Bekker 746 παθεῖν Turnebus 747 καὶ *o* 751 ὑβρίζει *o*
752 τρύχωνται Bekker

753-56

ταῦτα μαθών, φίλ᾽ ἑταῖρε, δικαίως χρήματα ποιοῦ,
σώφρονα θυμὸν ἔχων ἐκτὸς ἀτασθαλίης,
αἰεὶ τῶνδ᾽ ἐπέων μεμνημένος· εἰς δὲ τελευτὴν
αἰνήσεις μύθῳ σώφρονι πειθόμενος.

757-64

Ζεὺς μὲν τῆσδε πόληος ὑπειρέχοι αἰθέρι ναίων
αἰεὶ δεξιτερὴν χεῖρ᾽ ἐπ᾽ ἀπημοσύνῃ
ἄλλοι τ᾽ ἀθάνατοι μάκαρες θεοί· αὐτὰρ Ἀπόλλων
ὀρθώσαι γλῶσσαν καὶ νόον ἡμέτερον·
φόρμιγξ δ᾽ αὖ φθέγγοιθ᾽ ἱερὸν μέλος ἠδὲ καὶ αὐλός·
ἡμεῖς δὲ σπονδὰς θεοῖσιν ἀρεσσάμενοι

would he have whenever an unjust and wicked man who does not avoid the wrath of any man or god commits wanton outrage and rolls in wealth, while the just are worn out and consumed by harsh poverty?

[1] Presumably sarcastic. [2] Cf. Solon fr. 13.29-32.

753-56

Learning this lesson, dear friend, make wealth by just means, keeping your heart sensible and free of wickedness, ever mindful of these words, and in the end you will rejoice at having heeded my sensible advice.[1]

[1] I follow those who connect verb and participle (literally, "you will applaud being persuaded"), but some understand "these words" or "me" as the object of the verb. The verses have the appearance of concluding either a longer poem or a collection of poems.

757-64

May Zeus who dwells in the sky ever hold his right hand over this city to keep off harm, and may the other blessed immortal gods (do likewise); and may Apollo make straight our tongue and mind. Let the lyre sound forth holy song and the pipe also, and

πίνωμεν χαρίεντα μετ᾽ ἀλλήλοισι λέγοντες,
μηδὲν τὸν Μήδων δειδιότες πόλεμον.

760 *ἀρθῶσαι* O, *-ώσαι* XD 761 *φορμιγγ᾽δ᾽* A, *φόρμιγγ᾽ o*, corr. Brunck *φθέγγοισθ᾽* Ap
762 *ἀρεσσόμενοι* A p.c., O: *ἀρυσσάμενοι* Emperius, alii alia

765-68

ὧδ᾽ εἶναι καὶ ἄμεινον, ἐύφρονα θυμὸν ἔχοντας
νόσφι μεριμνάων εὐφροσύνως διάγειν
τερπομένους· τηλοῦ δὲ κακὰς ἀπὸ κῆρας ἀμῦναι
γῆράς τ᾽ οὐλόμενον καὶ θανάτοιο τέλος.

765 *ειν* A, *εἴη κεν* Ahrens, editores plerique

769-72

χρὴ Μουσῶν θεράποντα καὶ ἄγγελον, εἴ τι περισσὸν
εἰδείη, σοφίης μὴ φθονερὸν τελέθειν,
ἀλλὰ τὰ μὲν μῶσθαι, τὰ δὲ δεικνύναι, ἄλλα δὲ ποιεῖν·
τί σφιν χρήσηται μοῦνος ἐπιστάμενος;

771 *δεικνύειν* AO, *δεικνύεν* Schmidt *δεικνύναι· ἄλλα δὲ ποιῶν* dub. West

773-88

Φοῖβε ἄναξ, αὐτὸς μὲν ἐπύργωσας πόλιν ἄκρην,
Ἀλκαθόῳ Πέλοπος παιδὶ χαριζόμενος·
αὐτὸς δὲ στρατὸν ὑβριστὴν Μήδων ἀπέρυκε
τῆσδε πόλευς, ἵνα σοι λαοὶ ἐν εὐφροσύνῃ

after offering libations satisfying to the gods let us drink, making pleasant conversation with one another and fearing not the Median war.[1]

[1] Since "this city" cannot be identified, the war could be as early as that against the Ionian cities in the 540s or as late as Xerxes' invasion of 480.

765-68

May it be thus or better,[1] to pass the time with cheerful hearts in festive pleasure free of cares; and may malevolent spirits, accursed old age, and death's finality be kept far away.

[1] Text and translation uncertain.

769-72

The servant and messenger of the Muses, if he should have any exceptional knowledge, must not be stinting of it, but meditate on (seek out?) some things, display some things, and compose other things.[1] What use would it be for him if he alone knows it?

[1] The three infinitives in 771 refer to poetic activity, but their precise significance is obscure. For numerous interpretations see van Groningen 297-99 and L. Woodbury, *Collected Writings* (Atlanta 1991) 483-90.

773-88

Lord Phoebus, since it was you who built the towering citadel, as a favour to Pelops' son Alcathous,[1] so now keep the Median army's aggression away from this city,[2] so that at the coming of spring the

ἦρος ἐπερχομένου κλειτὰς πέμπωσ᾽ ἑκατόμβας,
τερπόμενοι κιθάρῃ καὶ ἐρατῇ θαλίῃ
παιάνων τε χοροῖς ἰαχῇσί τε σὸν περὶ βωμόν.
ἦ γὰρ ἔγωγε δέδοικ᾽ ἀφραδίην ἐσορῶν
καὶ στάσιν Ἑλλήνων λαοφθόρον· ἀλλὰ σύ, Φοῖβε,
ἵλαος ἡμετέρην τήνδε φύλασσε πόλιν.
ἦλθον μὲν γὰρ ἔγωγε καὶ εἰς Σικελὴν ποτε γαῖαν,
ἦλθον δ᾽ Εὐβοίης ἀμπελόεν πεδίον,
Σπάρτην τ᾽ Εὐρώτα δονακοτρόφου ἀγλαὸν ἄστυ,
καί μ᾽ ἐφίλευν προφρόνως πάντες ἐπερχόμενον·
ἀλλ᾽ οὔτις μοι τέρψις ἐπὶ φρένας ἦλθεν ἐκείνων·
οὕτως οὐδὲν ἄρ᾽ ἦν φίλτερον ἄλλο πάτρης.

Harpocration (= test. 4), v. 783

779 ἰαχαῖσί *o*, -οισί A, corr. Bekker τὸν O 785 δ᾽ AO

789-94

μήποτέ μοι μελέδημα νεώτερον ἄλλο φανείη
ἀντ᾽ ἀρετῆς σοφίης τ᾽, ἀλλὰ τόδ᾽ αἰὲν ἔχων
τερποίμην φόρμιγγι καὶ ὀρχηθμῷ καὶ ἀοιδῇ,
καὶ μετὰ τῶν ἀγαθῶν ἐσθλὸν ἔχοιμι νόον,
μήτε τινὰ ξείνων δηλεύμενος ἔργμασι λυγροῖς
μήτε τιν᾽ ἐνδήμων, ἀλλὰ δίκαιος ἐών.

790 τ᾽ om. *o*

people may send you glorious hecatombs amid festivity, delighting in the lyre and in lovely feasting and in the dances of paeans[3] and in cries round your altar. For indeed I am afraid when I look upon the mindless, people-destroying strife of the Greeks. Come, Phoebus, graciously protect this city of ours.[4] For I went once to the land of Sicily and I went to the vine-rich plain of Euboea and to Sparta, the splendid city of the reed-nourishing Eurotas, and they all treated me with kindly friendship on my arrival. But no delight came to my heart from them, so true it is after all that nothing else is dearer than one's homeland.

[1] For the myth see Hudson-Williams ad loc. Apollo was the patron deity of Megara. [2] Since "this city" is Megara, the reference must be to Xerxes' invasion of 480, and the poet cannot be Theognis. Carrière, followed by West, suggests that the author may be Philiadas, an obscure Megarian poet who composed a poem on the dead at Thermopylae. [3] Here, as often, songs of thanksgiving. [4] What follows is usually treated as a separate segment and as proof that Theognis could not have been a native of Sicilian Megara (see testt. 2-4). I hesitantly follow West in combining the verses.

789-94

May no other new pursuit arise for me in place of excellence and learning, but ever holding on to this may I enjoy lyre, dance, and song, and may I have noble thoughts in company with the noble, harming with hurtful deeds neither foreigner nor citizen, but living righteously.[1]

[1] Many editors combine the last couplet with 795-96.

795-96

τὴν σαυτοῦ φρένα τέρπε· δυσηλεγέων δὲ πολιτῶν
ἄλλος τοί σε κακῶς, ἄλλος ἄμεινον ἐρεῖ.

797-98

τοὺς ἀγαθοὺς ἄλλος μάλα μέμφεται, ἄλλος ἐπαινεῖ,
τῶν δὲ κακῶν μνήμη γίνεται οὐδεμία.

799-800

ἀνθρώπων δ' ἄψεκτος ἐπὶ χθονὶ γίνεται οὐδείς·
ἀλλ' ὡς λώιον, εἰ μὴ πλεόνεσσι μέλοι.

800 εἰλώϊον A, λώϊον ὃ ο (οὗ XD, οὐ I), (ἄλλως) λώιον εἰ Hermann

801-804

οὐδεὶς ἀνθρώπων οὔτ' ἔσσεται οὔτε πέφυκεν
ὅστις πᾶσιν ἀδὼν δύσεται εἰς Ἀΐδεω·
οὐδὲ γὰρ ὃς θνητοῖσι καὶ ἀθανάτοισιν ἀνάσσει,
Ζεὺς Κρονίδης, θνητοῖς πᾶσιν ἀδεῖν δύναται.

805-10

τόρνου καὶ στάθμης καὶ γνώμονος ἄνδρα θεωρὸν
εὐθύτερον χρὴ <ἔ>μεν, Κύρνε, φυλασσόμενον,
ᾧτινί κεν Πυθῶνι θεοῦ χρήσασ' ἱέρεια
ὀμφὴν σημήνῃ πίονος ἐξ ἀδύτου·

795-96

Enjoy yourself. Some of the harsh citizens will speak ill of you, some better.[1]

[1] The couplet also occurs as Mimnermus fr. 7. See ad loc. for variant readings.

797-98

Some vehemently blame the noble and others praise them, but of the base there is no recollection at all.

799-800

There is no one on earth who escapes blame; but it is better thus, if the majority pay no heed.

801-804

There never has been nor will there be a man who will please everyone before he goes down to Hades. For not even he who is lord of mortals and immortals, Zeus the son of Cronus, can please all men.[1]

[1] Cf. 24-26.

805-10

A man sent to consult the oracle must take care, Cyrnus, to be straighter than a carpenter's compass, rule, and square, that man to whom the priestess of the god[1] at Delphi in her response reveals the god's voice from the wealthy shrine. For you can no

οὔτε τι γὰρ προσθεὶς οὐδέν κ᾽ ἔτι φάρμακον εὕροις,
οὐδ᾽ ἀφελὼν πρὸς θεῶν ἀμπλακίην προφύγοις.

805 θεωρῶν codd., corr. Vinetus 806 χρὴ μὲν codd., corr. Ahrens 807 vel κ᾽ ἐν (Hudson-Williams) 809 κέ τι *o*

811-14

χρῆμ᾽ ἔπαθον θανάτου μὲν ἀεικέος οὔτι κάκιον,
τῶν δ᾽ ἄλλων πάντων, Κύρν᾽, ἀνιηρότατον·
οἵ με φίλοι προύδωκαν· ἐγὼ δ᾽ ἐχθροῖσι πελασθεὶς
εἰδήσω καὶ τῶν ὄντιν᾽ ἔχουσι νόον.

814 τὸν AO

815-18

βοῦς μοι ἐπὶ γλώσσῃ κρατερῷ ποδὶ λὰξ ἐπιβαίνων
ἴσχει κωτίλλειν καίπερ ἐπιστάμενον,
Κύρν᾽· ἔμπης δ᾽ ὅ τι μοῖρα παθεῖν οὐκ ἔσθ᾽ ὑπαλύξαι.
ὅττι δὲ μοῖρα παθεῖν, οὔτι δέδοικα παθεῖν.

815 γλώσσης *o*

819-20

ἐς πολυάρητον κακὸν ἥκομεν, ἔνθα μάλιστα,
Κύρνε, συναμφοτέρους μοῖρα λάβοι θανάτου.

819 πολὺ ἄρρητον *o*

longer find any remedy[2] if you add anything nor can you avoid sinning in the eyes of the gods if you take anything away.

[1] Apollo. [2] According to West (*Studies* 159), "the remedy supplied by the oracle for the situation which prompted its consultation."

811-14

I have suffered something that is not actually worse than ugly death, Cyrnus, but that is more bitter than anything else: my friends have betrayed me. I'll approach my enemies and see how they're disposed.

815-18

An ox steps on my tongue with his powerful foot,[1] Cyrnus, and prevents me from flattering, although I know how to. After all, it's impossible to escape from what one is destined to suffer; and I'm not at all afraid to suffer what it is my fate to suffer.[2]

[1] A proverbial statement used of those who cannot speak freely. [2] Except for West, editors treat the two couplets as separate. West deletes the last verse, attributing it to some Stoic editor, and this is a decided improvement.

819-20

Cyrnus, we have reached the terrible situation against which our prayers were often directed,[1] a situation in which it would be best if our allotted death were to seize us both together.

[1] Or possibly, "a terrible situation that is utterly accursed."

821-22

οἵ κ᾽ ἀπογηράσκοντας ἀτιμάζωσι τοκῆας,
τούτων τοι χώρη, Κύρν᾽, ὀλίγη τελέθει.

821 δ᾽ *p* ἀτιμάζουσι codd., corr. Bergk

823-24

μήτε τιν᾽ αὖξε τύραννον ἐπ᾽ ἐλπίσι, κέρδεσιν εἴκων.
μήτε κτεῖνε θεῶν ὅρκια συνθέμενος.

823 ἐλπίδι Bekker cl. 333 (prob. West) 824 κτεῖναι *o*

825-30

πῶς ὑμῖν τέτληκεν ὑπ᾽ αὐλητῆρος ἀείδειν θυμός; γῆς δ᾽ οὖρος φαίνεται ἐξ ἀγορῆς,
ἥ τε τρέφει καρποῖσιν †ἐν εἰλαπίναις φορέοντας ξανθῇσίν τε κόμαις πορφυρέους στεφάνους.†
ἀλλ᾽ ἄγε δή, Σκύθα, κεῖρε κόμην, ἀπόπαυε δὲ κῶμον,
πένθει δ᾽ εὐώδη χῶρον ἀπολλύμενον.

828 ξανθαῖς ἀμφὶ Schneidewin

831-32

πίστει χρήματ᾽ ὄλεσσα, ἀπιστίῃ δ᾽ ἐσάωσα·
γνώμη δ᾽ ἀργαλέη γίνεται ἀμφοτέρων.

821-22

There's little esteem, Cyrnus, for those who dishonour parents when they're growing old.

823-24

Don't be led on by hopes of gain to increase a tyrant's power, and don't swear an oath by the gods to kill him.

825-30

How do you endure in your hearts to sing to the piper's accompaniment? From the marketplace there is visible the mortgage-marker of the land that feeds with its fruits those who wear crimson garlands on their blond hair at feasts.[1] Come, Scythes, crop your hair, bring the revelry to an end, and grieve for the fragrant land that is being lost.[2]

[1] The text is corrupt, but the general sense is clear.

[2] There is much obscurity in these verses. B. Bravo, *Annales Littéraires de l'Univ. de Besançon* 429 (1990) 41-51, argues that Scythes (a man's name, not an ethnic designation) is holding an elaborate symposium in his house even though his land is mortgaged and that the poet is urging him to crop his hair in grief for the land he will soon lose. My translation reflects this interpretation, but this hinges on the problematic explanation of *οὖρος*, traditionally understood as the (diminished) boundary of the town's land.

831-32

Through trust I lost my possessions, through distrust I rescued them; awareness of both brings bitterness.

833-36

πάντα τάδ' ἐν κοράκεσσι καὶ ἐν φθόρῳ· οὐδέ τις ἡμῖν
αἴτιος ἀθανάτων, Κύρνε, θεῶν μακάρων,
ἀλλ' ἀνδρῶν τε βίη καὶ κέρδεα δειλὰ καὶ ὕβρις
πολλῶν ἐξ ἀγαθῶν ἐς κακότητ' ἔβαλεν.

837-40

δισσαί τοι πόσιος κῆρες δειλοῖσι βροτοῖσιν,
δίψα τε λυσιμελὴς καὶ μέθυσις χαλεπή·
τούτων δ' ἂν τὸ μέσον στρωφήσομαι, οὐδέ με πείσεις
οὔτε τι μὴ πίνειν οὔτε λίην μεθύειν.

841-42

οἶνος ἐμοὶ τὰ μὲν ἄλλα χαρίζεται, ἓν δ' ἀχάριστος,
εὖτ' ἂν θωρήξας μ' ἄνδρα πρὸς ἐχθρὸν ἄγῃ.

841 ἀχάριστον A

843-44

ἀλλ' ὁπόταν καθύπερθεν ἐὼν ὑπένερθε γένηται,
τουτάκις οἴκαδ' ἴμεν παυσάμενοι πόσιος.

843 ἐὸν Epkema 844 παυσάμενον Camerarius

833-36

Everything here has gone to the dogs[1] and to ruin, Cyrnus, and we can't hold any of the blessed immortal gods responsible. It's the violence of men, their base gains and insolence that have cast us from prosperity into misery.

[1] Literally, "to the crows."

837-40

Two demons of drink beset wretched mortals, enfeebling thirst and harsh drunkenness. I'll steer a middle course between them and you won't persuade me either not to drink or to drink too much.

841-42

For the most part wine gives me pleasure, but in one respect it does not, whenever it intoxicates me and leads me to my enemy.

843-44

But whenever one who was above becomes the one below,[1] then stop drinking and go home.

[1] Variously explained, as a disruption of the proper arrangement of the guests, as a collapse to the floor from an upright position, as a sign that one's head is spinning (cf. 505), etc. Some combine the couplet with 841-42.

845-46

εὖ μὲν κείμενον ἄνδρα κακῶς θέμεν εὐμαρές ἐστιν,
εὖ δὲ θέμεν τὸ κακῶς κείμενον ἀργαλέον.

845 ἀνδρὶ Hermann

847-50

λὰξ ἐπίβα δήμῳ κενεόφρονι, τύπτε δὲ κέντρῳ
ὀξέι καὶ ζεύγλην δύσλοφον ἀμφιτίθει·
οὐ γὰρ ἔθ' εὑρήσεις δῆμον φιλοδέσποτον ὧδε
ἀνθρώπων ὁπόσους ἠέλιος καθορᾷ.

851-52

Ζεὺς ἄνδρ' ἐξολέσειεν Ὀλύμπιος, ὃς τὸν ἑταῖρον
μαλθακὰ κωτίλλων ἐξαπατᾶν ἐθέλει.

853-54

ᾗδεα μὲν καὶ πρόσθεν, ἀτὰρ πολὺ λώιον ἤδη,
οὕνεκα τοῖς δειλοῖς οὐδεμί' ἐστὶ χάρις.

853 ᾗδέα codd. (spir. et acc. erasis in A): expl. Camerarius
λώιον ἤδη 1038a, λώϊα δὴ νῦν A, λώϊα ἢ νῦν O, λῴονα ἢ νῦν XD
854 τούνεκα A (τ del. A^{f}) *p*

855-56

πολλάκις ἡ πόλις ἥδε δι' ἡγεμόνων κακότητα
ὥσπερ κεκλιμένη ναῦς παρὰ γῆν ἔδραμεν.

855 πολλάκι δὴ Schneider

845-46

It's easy to displace a man who is well placed, but hard to place well what is badly placed.

847-50

Trample the empty-headed people, jab them with a sharp goad, and place a painful yoke round their necks. For among the people whom the sun looks down upon you'll find none so much in love with tyranny.

851-52

May Olympian Zeus utterly destroy the man who is willing to deceive his comrade with gentle blandishments.

853-54

I knew it before, but I know it much better now, that the base have no gratitude.[1]

[1] Identical to 1038ab, if the text printed is correct.

855-56

Because of the depravity of its leaders[1] this city has often run along the shore[2] like a listing (veering?)[3] ship.

[1] Cf. 41-42 with n. 3. [2] Presumably in the sense of 'too close to the shore.' [3] Either 'listing' because its cargo is unevenly distributed or 'veering' off its proper course.

857-60

τῶν δὲ φίλων εἰ μέν τις ὁρᾷ μέ τι δειλὸν ἔχοντα,
αὐχέν' ἀποστρέψας οὐδ' ἐσορᾶν ἐθέλει·
ἦν δέ τί μοί ποθεν ἐσθλόν, ἃ παυράκι γίνεται ἀνδρί,
πολλοὺς ἀσπασμοὺς καὶ φιλότητας ἔχω.

857 δεινὸν *o* 859 πολλάκι *o*

861-64

οἵ με φίλοι προδιδοῦσι καὶ οὐκ ἐθέλουσί τι δοῦναι
ἀνδρῶν φαινομένων· ἀλλ' ἐγὼ αὐτομάτη
ἑσπερίη τ' ἔξειμι καὶ ὀρθρίη αὖτις ἔσειμι,
ἦμος ἀλεκτρυόνων φθόγγος ἐγειρομένων.

863 αὖθις A, αὖτις *p*, αὐτῆς O

865-68

πολλοῖς ἀχρήστοισι θεὸς διδοῖ ἀνδράσιν ὄλβον
ἐσθλόν, ὃς οὔτ' αὐτῷ βέλτερος, οὐδὲν ἐὼν,
οὔτε φίλοις· ἀρετῆς δὲ μέγα κλέος οὔποτ' ὀλεῖται·
αἰχμητὴς γὰρ ἀνὴρ γῆν τε καὶ ἄστυ σαοῖ.

Stob. 4.42.6 (vv. 865-68)

869-72

ἔν μοι ἔπειτα πέσοι μέγας οὐρανὸς εὐρὺς ὕπερθεν
χάλκεος, ἀνθρώπων δεῖμα χαμαιγενέων,
εἰ μὴ ἐγὼ τοῖσιν μὲν ἐπαρκέσω οἵ με φιλεῦσιν,
τοῖς δ' ἐχθροῖς ἀνίη καὶ μέγα πῆμ' ἔσομαι.

870 παλαιγενέων *o*

857-60

If any of my friends sees that I am in some distress, he turns his neck aside and refuses to look at me; but if something good befalls me from some source, a rare occurrence for a man, I receive many embraces and signs of affection.

861-64

My friends betray me and refuse to give me anything when men appear. Well, of my own accord I'll go out at evening and return at dawn, when the roosters awaken and crow.[1]

[1] The speaker is feminine, but beyond that there is no agreement. The many, often bizarre, attempts to explain the verses are surveyed by J. Labarbe in *Serta Leodiensia Secunda* (Liège 1992) 237-45, but his own identification of the speaker as an owl is no less bizarre. According to West (*Studies* 160), "the speaker is in the position of a beggar" and is the wife or daughter of the master of the house.

865-68

To many worthless men the god gives splendid prosperity, which is of no advantage to the man himself or to his friends, since it is nothing, whereas the great fame of valour will never die. For a spearman keeps his land and city safe.

869-72

May the great wide bronze sky fall upon me from above, the fear of earth-born men, if I do not aid those who are my friends and cause my enemies pain and great misery.

873-76

οἶνε, τὰ μέν σ᾽ αἰνῶ, τὰ δὲ μέμφομαι· οὐδέ σε πάμπαν
οὔτε ποτ᾽ ἐχθαίρειν οὔτε φιλεῖν δύναμαι.
ἐσθλὸν καὶ κακόν ἐσσι. τίς ἂν σέ γε μωμήσαιτο,
τίς δ᾽ ἂν ἐπαινήσαι μέτρον ἔχων σοφίης;

875 γερ, τε AO 876 ἐπαινήσῃ Ap, -σει O, corr. Brunck

877-78

ἦβα μοι, φίλε θυμέ· τάχ᾽ αὖ τινες ἄλλοι ἔσονται
ἄνδρες, ἐγὼ δὲ θανὼν γαῖα μέλαιν᾽ ἔσομαι.

877 ηβανοι A, ἡβά οἱ O, ἡβάοις p, corr. Ahrens ἂν ο ἔσοιντο p

879-84

πῖν᾽ οἶνον, τὸν ἐμοὶ κορυφῆς ὕπο Τηϋγέτοιο
ἄμπελοι ἤνεγκαν τὰς ἐφύτευσ᾽ ὁ γέρων
οὔρεος ἐν βήσσῃσι θεοῖσι φίλος Θεότιμος,
ἐκ Πλατανιστοῦντος ψυχρὸν ὕδωρ ἐπάγων.
τοῦ πίνων ἀπὸ μὲν χαλεπὰς σκεδάσεις μελεδώνας,
θωρηχθεὶς δ᾽ ἔσεαι πολλὸν ἐλαφρότερος.

879 κορυφῆς ἀπὸ codd., corr. Sylburg 883 μελεδώνας Camerarius, -ῶνας codd.

885-86

εἰρήνη καὶ πλοῦτος ἔχοι πόλιν, ὄφρα μετ᾽ ἄλλων
κωμάζοιμι· κακοῦ δ᾽ οὐκ ἔραμαι πολέμου.

873-76

I praise you, wine, in some respects and find fault with you in others; I can never totally hate or love you. You are a blessing and a bane. What man who's truly wise would blame or praise you?

877-78

Enjoy your youth, my dear heart; soon it will be the turn of other men, and I'll be dead and become dark earth.[1]

[1] Identical to 1070ab, except for the first word.

879-84

Drink the wine which was produced for me beneath the peaks of Taygetus[1] from vines planted on the mountain glens by old Theotimus, loved by the gods, who drew cool water from Platanistous. Drinking this, you will scatter troublesome cares and when fortified you'll be much more relaxed.

[1] Above Sparta. Neither Theotimus nor Platanistous has been identified.

885-86

May peace and prosperity attend this city, so that I may hold revelry with others. I have no love of cruel war.

887-88

μηδὲ λίην κήρυκος ἀν᾽ οὖς ἔχε μακρὰ βοῶντος·
οὐ γὰρ πατρῴας γῆς πέρι μαρνάμεθα.

889-90

ἀλλ᾽ αἰσχρὸν παρεόντα καὶ ὠκυπόδων ἐπιβάντα
ἵππων μὴ πόλεμον δακρυόεντ᾽ ἐσιδεῖν.

891-94

ὤ μοι ἀναλκίης· ἀπὸ μὲν Κήρινθος ὄλωλεν,
Ληλάντου δ᾽ ἀγαθὸν κείρεται οἰνόπεδον·
οἱ δ᾽ ἀγαθοὶ φεύγουσι, πόλιν δὲ κακοὶ διέπουσιν.
ὡς δὴ Κυψελιδῶν Ζεὺς ὀλέσειε γένος.

891 οἴμοι codd., corr. nescioquis 894 κυψελίζων A, κυψελλίζον (om. δὴ) *o*, corr. Hermann

895-96

γνώμης δ᾽ οὐδὲν ἄμεινον ἀνὴρ ἔχει αὐτὸς ἐν αὐτῷ,
οὐδ᾽ ἀγνωμοσύνης, Κύρν᾽, ὀδυνηρότερον.

895 αὑτῷ Orelli 896 ἀνιηρότερον o

897-900

Κύρν᾽, εἰ πάντ᾽ ἄνδρεσσι καταθνητοῖς χαλέπαινεν
γινώσκων θεὸς νοῦν οἷον ἕκαστος ἔχει

887-88

Don't strain your ear for the herald's loud shout; it's not for our homeland that we are fighting.

889-90

But it is shameful, when one is present and mounted on swift-footed horses, not to behold tearful war.

891-94

Shame on weakness! Cerinthus is destroyed and Lelantum's fine vineyards are being ravaged; the nobles are in exile and base men govern the city. May Zeus destroy the race of Cypselids.[1]

[1] Cypselus was tyrant of Corinth c. 655-625, but it is unclear which ones of his descendants are meant here and so the fighting cannot be dated. Cerinthus is in northeast Euboea and the Lelantine plain further south. In general see V. Parker, *Untersuchungen zum Lelantischen Krieg und verwandten Problemen der frühgriechischen Geschichte* (Stuttgart 1997), esp. pp. 82-88.

895-96

Cyrnus, a man has nothing better in him than sense and nothing more painful than the lack of it.

897-900

Cyrnus, if god were angry at mortal men for every fault, knowing the inward thoughts each one has

αὐτὸς ἐνὶ στήθεσσι καὶ ἔργματα τῶν τε δικαίων
τῶν τ᾽ ἀδίκων, μέγα κεν πῆμα βροτοῖσιν ἐπῆν.

897 κύρν᾽ εἰ A, κύρνε μὴ *o* (οὐ I) (θεὸς θνητοῖς) χαλέπαινεν Hermann, χαλεπαίνειν codd. 898 γινώσκων *o*, -σκειν A θεὸς West, ὡς codd. 899-900 τῷ δὲ (τε recc.) δικαίῳ τῷ τ᾽ (δ᾽ O, I a.c.) ἀδίκῳ codd., corr. Hermann

901-902

ἔστιν ὁ μὲν χείρων, ὁ δ᾽ ἀμείνων ἔργον ἕκαστον·
οὐδεὶς δ᾽ ἀνθρώπων αὐτὸς ἅπαντα σοφός.

901 ἑκάστου codd., corr. Bekker ἀμείνων· ἔργον ἑκάστου West ("each has his role") 902 αἰστὸς A, unde ἔσθ᾽ ὃς Meineke

903-30

ὅστις ἀνάλωσιν τηρεῖ κατὰ χρήματα †θηρῶν†,
κυδίστην ἀρετὴν τοῖς συνιεῖσιν ἔχει.
εἰ μὲν γὰρ κατιδεῖν βιότου τέλος ἦν, ὁπόσον τι
ἤμελλ᾽ ἐκτελέσας εἰς Ἀΐδαο περᾶν,
εἰκὸς ἦν, ὃς μὲν πλείω χρόνον αἶσαν ἔμιμνεν,
φείδεσθαι μᾶλλον τοῦτον, ἵν᾽ εἶχε βίον·
νῦν δ᾽ οὐκ ἔστιν, ὃ δὴ καὶ ἐμοὶ μέγα πένθος ὄρωρεν
καὶ δάκνομαι ψυχήν, καὶ δίχα θυμὸν ἔχω.
ἐν τριόδῳ δ᾽ ἕστηκα· δύ᾽ εἰσὶ τὸ πρόσθεν ὁδοί μοι·
φροντίζω τούτων ἥντιν᾽ ἴω προτέρην·
ἢ μηδὲν δαπανῶν τρύχω βίον ἐν κακότητι,
ἢ ζώω τερπνῶς ἔργα τελῶν ὀλίγα.

and the deeds of just and unjust alike, it would be a great bane for mortals.[1]

[1] Text and translation highly uncertain.

901-902

In every activity one man is worse, another better. No one on his own is skilled in everything.

903-30

He who watches over his spending according to his means is held in the highest esteem by men of understanding. For if it were possible to see the end of life, how much one was destined to complete before passing into Hades, it would be reasonable for the man who expected a longer period of life to be more sparing, so that he might have livelihood. But as things are, it's impossible. Because of this I am greatly saddened, torn at heart, and of two minds. I'm standing at the crossroads, with two ways ahead of me, and deliberating which of them to choose, whether to spend nothing and wear away my life in misery or to live a life of pleasure, accomplishing

εἶδον μὲν γὰρ ἔγωγ᾽ ὃς ἐφείδετο, κοὔποτε γαστρὶ
σῖτον ἐλευθέριον πλούσιος ὢν ἐδίδου·
ἀλλὰ πρὶν ἐκτελέσαι κατέβη δόμον Ἄϊδος εἴσω,
χρήματα δ᾽ ἀνθρώπων οὐπιτυχὼν ἔλαβεν·
ὥστ᾽ ἐς ἄκαιρα πονεῖν καὶ μὴ δόμεν ᾧ κ᾽ ἐθέλῃ τις.
εἶδον δ᾽ ἄλλον ὃς ᾗ γαστρὶ χαριζόμενος
χρήματα μὲν διέτρυψεν, ἐφ᾽ ἡδυφάγῳ φρένα
τέρψας·
πτωχεύει δὲ φίλους πάντας, ὅπου τιν᾽ ἴδῃ.
οὕτω, Δημόκλεις, κατὰ χρήματ᾽ ἄριστον ἁπάντων
τὴν δαπάνην θέσθαι καὶ μελέτην ἐχέμεν·
οὔτε γὰρ ἂν προκαμὼν ἄλλῳ κάματον μεταδοίης,
οὔτ᾽ ἂν πτωχεύων δουλοσύνην τελέοις.
οὐδ᾽ εἰ γῆρας ἵκοιο τὰ χρήματα πάντ᾽ ἀποδραίη·
ἐν δὲ τοιῷδε γένει χρήματ᾽ ἄριστον ἔχειν.
ἢν μὲν γὰρ πλουτῇς, πολλοὶ φίλοι, ἢν δὲ πένηαι,
παῦροι, κοὐκέθ᾽ ὁμῶς αὐτὸς ἀνὴρ ἀγαθός.

P. Berol. 21220: v. R. Kotansky, *ZPE* 96 (1993) 1-5 (vv. 917-33)

903 *θήσων* Fraccaroli et Cataudella, alii alia
905 *ὁπόσος τίς* O, *ὁπόσον τις p* 921 *ἐφ᾽ ἡδυφάγωι* Kotansky, *ἔφη δ᾽ ὑπάγω* codd.,]ῠφαγωι *φ*[pap.
925 *κάματον* Ao et pap., *καμάτου* Marc. 317 (prob. West)
927 *ἵκοιτο p* 929 *εἰ μὲν γὰρ πλουτεῖς o*

931-32

φείδεσθαι μὲν ἄμεινον, ἐπεὶ οὐδὲ θανόντ᾽ ἀποκλαίει
οὐδείς, ἢν μὴ ὁρᾷ χρήματα λειπόμενα.

little. For I have seen one who was sparing and though wealthy never gave his belly the food of a freeman, but he went down to the house of Hades before spending his money(?) and some chance person got his property; as a result he toiled to no purpose and did not give (his money) to whomever he wished. And I have seen another who gratifying his belly squandered his money, having delighted his heart with the eating of sweet food; he begs from all his friends, wherever he sees any. So, Democles, it is best of all to spend according to one's means and to be careful. For you won't give another the fruit of your labours after a life of toil nor will you be a beggar and endure slavery. Not even if you reach old age will all your means run out. In such a generation as this it's best to have money. For if you are wealthy, many are your friends, but few if you are poor, and you are no longer the same worthy man you once were.[1]

[1] On linguistic grounds this is one of the most recent poems in the collection, probably to be assigned to the 5th century. The addressee, Democles, cannot be identified.

931-32

It is better to save, since not even after your death does anyone mourn, unless he sees property left behind.

933-38

παύροις ἀνθρώπων ἀρετὴ καὶ κάλλος ὀπηδεῖ·
ὄλβιος, ὃς τούτων ἀμφοτέρων ἔλαχεν.
πάντες μιν τιμῶσιν· ὁμῶς νέοι οἵ τε κατ᾽ αὐτὸν
χώρης εἴκουσιν τοί τε παλαιότεροι.
γηράσκων ‹δ᾽› ἀστοῖσι μεταπρέπει, οὐδέ τις αὐτὸν
βλάπτειν οὔτ᾽ αἰδοῦς οὔτε δίκης ἐθέλει.

Floril. Monac. 118 (vv. 933-34)
cf. Tyrt. fr. 12.37-42 (vv. 935-38)

933 κῦδος Floril. 935 νέοι A, Tyrt.: ἴσοι *o* 936 χώροις et οἳ *o* (εἴκουσιν χώροις *p*, *η* sscr. XI, χώρης D), εἴκουσ᾽ ἐκ χώρης Tyrt. 937 δ᾽ add. Camerarius e Tyrt. (ubi v.l.)

939-42

οὐ δύναμαι φωνῇ λίγ᾽ ἀειδέμεν ὥσπερ ἀηδών·
καὶ γὰρ τὴν προτέρην νύκτ᾽ ἐπὶ κῶμον ἔβην.
οὐδὲ τὸν αὐλητὴν προφασίζομαι· ἀλλά μ᾽ ἑταῖρος
ἐκλείπει σοφίης οὐκ ἐπιδευόμενος.

939 ᾄδέμεν codd. (λιγύρ᾽ *o*), corr. Schneidewin 941-42 με γῆρυς . . . -όμενον Emperius

943-44

ἐγγύθεν αὐλητῆρος ἀείσομαι ὧδε καταστὰς
δεξιός, ἀθανάτοις θεοῖσιν ἐπευχόμενος.

944 θεοῖσ AO

933-38

Success and good looks go hand in hand with few men. Fortunate the one who is allotted both of these. All honour him: the young, those of his own age, and his elders alike yield their place. In his old age he stands out among the townsmen and no one seeks to deprive him of respect or his just rights.

939-42

I cannot sing with the high, clear voice of a nightingale, for last night too I went on a revel. And I won't give the piper as an excuse. But my companion, who's not lacking in artistic ability, leaves me in the lurch.[1]

[1] Presumably this means that because of the absence of his musical friend he has to sing, even though carousing has made him hoarse. Emperius' emendation, however, is attractive: "But my voice fails me, though I'm not lacking in artistic ability."

943-44

I'll stand here close to the piper on his right and sing, with prayers to the immortal gods.

945-46

εἶμι παρὰ στάθμην ὀρθὴν ὁδόν, οὐδετέρωσε
κλινόμενος· χρὴ γάρ μ᾽ ἄρτια πάντα νοεῖν.

947-48

πατρίδα κοσμήσω, λιπαρὴν πόλιν, οὔτ᾽ ἐπὶ δήμῳ
τρέψας οὔτ᾽ ἀδίκοις ἀνδράσι πειθόμενος.

Stob. 3.39.15 (vv. 947-48)

948 *πρέψας* Stob.

949-54

νεβρὸν ὑπὲξ ἐλάφοιο λέων ὣς ἀλκὶ πεποιθὼς
ποσσὶ καταμάρψας αἵματος οὐκ ἔπιον·
τειχέων δ᾽ ὑψηλῶν ἐπιβὰς πόλιν οὐκ ἀλάπαξα·
ζευξάμενος δ᾽ ἵππους ἅρματος οὐκ ἐπέβην·
πρήξας δ᾽ οὐκ ἔπρηξα, καὶ οὐκ ἐτέλεσσα τελέσσας,
δρήσας δ᾽ οὐκ ἔδρησ᾽, ἤνυσα δ᾽ οὐκ ἀνύσας.

955-56

δειλοὺς εὖ ἔρδοντι δύω κακά· τῶν τε γὰρ αὐτοῦ
χηρώσει πολλῶν, καὶ χάρις οὐδεμία.

Stob. 2.46.12 (vv. 955-56)

955 δ᾽ εὖ *p* 956 *χήρωσις κτεάνων* Stob.

945-46

I'll go along a path as straight as a rule, veering to neither side. For all my thoughts must be fitting.

947-48

I will adorn my homeland, a shining city, neither turning it over to the populace nor giving in to unjust men.[1]

[1] Some editors combine with the previous couplet and some assign them to Solon. Both language and thought are similar to passages in Solon.

949-54

Like a lion trusting in its might, I snatched a fawn from the doe with my claws, and did not drink its blood; I scaled the city's high walls, and did not sack it; I yoked a team, and did not mount the chariot; I have done, and not done; completed, and not completed; performed, and not performed; accomplished, and not accomplished.[1]

[1] 949-50 also appear as 1278cd, where the compiler must have judged the imagery to be erotic, and some assume that the whole segment describes one who had the object of his affection within his control, but did nothing about it. The four verbs in 953-54 are essentially synonyms.

955-56

If you do the base a good turn two blows await you; you will lose much of what you have and you'll get no gratitude.

957-58

εἴ τι παθὼν ἀπ᾽ ἐμεῦ ἀγαθὸν μέγα μὴ χάριν
οἶδας,
χρῄζων ἡμετέρους αὖθις ἵκοιο δόμους.

957 ὑπ᾽ van Herwerden

959-62

ἔστε μὲν αὐτὸς ἔπινον ἀπὸ κρήνης μελανύδρου,
ἡδύ τί μοι ἐδόκει καὶ καλὸν ἦμεν ὕδωρ·
νῦν δ᾽ ἤδη τεθόλωται, ὕδωρ δ᾽ ἀναμίσγεται ὕδει·
ἄλλης δὴ κρήνης πίομαι ἢ ποταμοῦ.

960 ημεν A, εἶμεν *o*, ἔμεν I, ἔμμεν Hermann 961 ἰλυῖ vel ὕλῃ Ahrens, ὕλει noluit Bergk, οὔδει idem quondam

963-70

μήποτ᾽ ἐπαινήσῃς, πρὶν ἂν εἰδῇς ἄνδρα
σαφηνέως,
ὀργὴν καὶ ῥυθμὸν καὶ τρόπον ὅστις ἂν ᾖ.
πολλοί τοι κίβδηλον ἐπίκλοπον ἦθος ἔχοντες
κρύπτουσ᾽, ἐνθέμενοι θυμὸν ἐφημέριον·
τούτων δ᾽ ἐκφαίνει πάντως χρόνος ἦθος ἑκάστου.
καὶ γὰρ ἐγὼν γνώμης πολλὸν ἄρ᾽ ἐκτὸς ἔβην·
ἔφθην αἰνήσας πρὶν σοῦ κατὰ πάντα δαῆναι
ἤθεα· νῦν δ᾽ ἤδη νηῦς ἅθ᾽ ἑκὰς διέχω.

Stob. 3.1.65 (vv. 963-68)
Floril. Monac. 107 = Orion *anth.* 8.11a (p. 92 Schneidewin), v. 963

957-58

If you have received some great benefit from me and are not grateful, may it be in need that you come again to my house.

959-62

As long as I was drinking by myself from the spring's dark water, it seemed sweet and good to me. But now it's become dirty and water is mixed with water. I'll drink from another spring rather than a river.[1]

[1] The imagery seems to be erotic, with 'spring' standing for a faithful lover and 'river' for one who is promiscuous.

963-70

Never praise a man until you know clearly what he is in temperament, disposition, and way of life. Many indeed have a false, thievish character and keep it hidden, taking on an attitude appropriate to the day. But time assuredly reveals the character of each of them. In fact I myself went far astray in my judgement. I praised you too soon, before I knew all your ways; but now I keep a wide berth like a ship.

---

963 *σαφηνέως* Floril., *σαφηνῶς* codd., *ἄνδρας ἀφανέως* Stob., *σώφρονα* Orion 964 *θυμὸν* pro *ῥυθμὸν* Stob. *ὅντιν' ἔχει* Stob. 967 *πάντως* Vat. gr. 63, *πάντων* Ao 969 *ἔφθην δ'* o 970 *ναῦς* o

971-72

τίς δ' ἀρετὴ πίνοντ' ἐπιοίνιον ἆθλον ἐλέσθαι;
πολλάκι τοι νικᾷ καὶ κακὸς ἄνδρ' ἀγαθόν.

973-78

οὐδεὶς ἀνθρώπων, ὃν πρῶτ' ἐπὶ γαῖα καλύψῃ
εἴς τ' ἔρεβος καταβῇ, δώματα Περσεφόνης,
τέρπεται οὔτε λύρης οὔτ' αὐλητῆρος ἀκούων
οὔτε Διωνύσου δῶρ' ἐπαειρόμενος.
ταῦτ' ἐσορῶν κραδίῃ εὖ πείσομαι, ὄφρα τ' ἐλαφρὰ
γούνατα, καὶ κεφαλὴν ἀτρεμέως προφέρω.

973 *ὃν ἐπεί ποτε p* καλύψῃ Harl. 6301, -ει A*o*
974 δῶμά *τε* XD, δώματά *τε* I 976 ἐπ- Diehl, ἐσ- codd.
-όμενος D^1, -άμενος A*o* 977 *κραδίῃ o*, -ην A ὄφρ' ἔτ' Schneidewin (cf. 984) 978 *ἀτρομέων p*

979-82

μή μοι ἀνὴρ εἴη γλώσσῃ φίλος, ἀλλὰ καὶ ἔργῳ·
χερσίν τε σπεύδοι χρήμασί τ', ἀμφότερα·
μηδὲ παρὰ κρητῆρι λόγοισιν ἐμὴν φρένα θέλγοι,
ἀλλ' ἔρδων φαίνοιτ', εἴ τι δύναιτ', ἀγαθός.

Floril. Monac. 147 (v. 979)

980 *σπεύδοι* XD, -ει OI, -ου A *ῥήμασί* Matthiae
981 *κρητῆρι* I, *κλητῆρι* A, *κρατῆρσι* O, *κρητῆρσι* XD *τέρποι o*, *θέλγοις* A, corr. Bekker 982 *ἀγαθόν* codd., corr. Edmonds

971-72

What's the merit in gaining a wine-drinking prize?
Often in fact a base man wins over one who is noble.

973-78

No man, once the earth has covered him and he has gone down into the darkness, the home of Persephone, has the pleasure of listening to lyre or piper or of raising to his lips the gift of Dionysus. In view of this, I'll give my heart a good time, while my knees are nimble and my head does not shake.

979-82

Let me have a man who is my friend in deed, not in words. Let him exert himself (for me) both with hands and possessions.[1] Let him not beguile me with words beside the mixing bowl, but let him show himself to be a man of worth by his actions, if he can.

[1] I.e., let him give me physical and monetary support.

983-88

ἡμεῖς δ᾽ ἐν θαλίῃσι φίλον καταθώμεθα θυμόν,
ὄφρ᾽ ἔτι τερπωλῆς ἔργ᾽ ἐρατεινὰ φέρῃ.
αἶψα γὰρ ὥστε νόημα παρέρχεται ἀγλαὸς ἥβη·
οὐδ᾽ ἵππων ὁρμὴ γίνεται ὠκυτέρη,
αἵ τε ἄνακτα φέρουσι δορυσσόον ἐς πόνον ἀνδρῶν
λάβρως, πυροφόρῳ τερπόμεναι πεδίῳ.

983 θαλίεσσι A, θαλίαισι O 984 παρῇ Lavagnini

989-90

πῖν᾽ ὁπόταν πίνωσιν· ὅταν δέ τι θυμὸν ἀσηθῇς,
μηδεὶς ἀνθρώπων γνῷ σε βαρυνόμενον.

989 δ᾽ ἔτι A, τοι *o*, corr. Brunck

991-92

ἄλλοτέ τοι πάσχων ἀνιήσεαι, ἄλλοτε δ᾽ ἔρδων
χαιρήσεις· δύναται δ᾽ ἄλλοτε ἄλλος ἀνήρ.

991 θ᾽ O, τ᾽ *p* 992 χαιρηῖσι A, -ήσειν *o*, corr. Epkema, χαιρήσει West δύνααι ἄλλοτέ τ᾽ *o*, δύναται· ἄλλοτε δ᾽ A, corr. Bergk

993-1002

εἰ θείης, Ἀκάδημε, ἐφίμερον ὕμνον ἀείδειν,
ἆθλον δ᾽ ἐν μέσσῳ παῖς καλὸν ἄνθος ἔχων
σοί τ᾽ εἴη καὶ ἐμοὶ σοφίης πέρι δηρισάντοιν,
γνοίης χ᾽ ὅσσον ὄνων κρέσσονες ἡμίονοι.
τῆμος δ᾽ ἠέλιος μὲν ἐν αἰθέρι μώνυχας ἵππους
ἄρτι παραγγέλλοι μέσσατον ἦμαρ ἔχων,

983-88

Let us give up our hearts to festivity, while they can still sustain pleasure's lovely activities. For the splendour of youth passes by as quickly as a thought. Not so swift are charging horses which, delighting in the wheat-bearing plain, carry their spear-wielding master furiously to the battle toil of men.

989-90

Drink when they are drinking, but when you are sick at heart, let no one know that you are distressed.

991-92

Sometimes you'll be distressed at what is done to you, sometimes you'll rejoice at what you do. A man's power is never constant.

993-1002[1]

If you were to set a prize, Academus,[2] for the singing of a lovely song, and if a boy with the fair bloom of youth were the prize for you and me as we compete in artistry, you would know how superior mules are to asses.[3] Then the sun in the sky would be urging on his whole-hooved steeds right at midday, we would

δείπνου δὲ λήγοιμεν, ὅπου τινὰ θυμὸς ἀνώγοι,
παντοίων ἀγαθῶν γαστρὶ χαριζόμενοι,
χέρνιβα δ' αἶψα θύραζε φέροι, στεφανώματα δ' εἴσω,
εὐειδὴς ῥαδιναῖς χερσὶ Λάκαινα κόρη.

Ath. 7.310ab (vv. 993-96 et 997-1002)

993 εἶτ' εἴησακαλὴν μὲν Ath. ἐφήμερον A, -ριον O 994 καλὸς Ath. 995 δηρησάντοιν *o*, δηρισάντων AO, δηριώωσι Ath. 996 τ' A, θ' O 997 ἦμος *p* 998 πάραντ' ἐλάοι West (ἐλάοι iam Harrison) 999 τε *p*, δὴ Ath. ὅσου Ath. ἀνώγει *o* 1001 φέρει et δήσοι *o* 1002 ῥαδινῆς Ath.

1003-1006

ἥδ' ἀρετή, τόδ' ἄεθλον ἐν ἀνθρώποισιν ἄριστον
κάλλιστόν τε φέρειν γίνεται ἀνδρὶ σοφῷ,
ξυνὸν δ' ἐσθλὸν τοῦτο πόληί τε παντί τε δήμῳ,
ὅστις ἀνὴρ διαβὰς ἐν προμάχοισι μένῃ.

Tyrt. fr. 12.13-16 (vv. 1003-1006)

1004 ἀνδρὶ νέῳ Tyrt. 1006 μένῃ Stob. in Tyrt., μένει A, -ν ἔνι *o*

1007-12

ξυνὸν δ' ἀνθρώποις ὑποθήσομαι, ὄφρα τις ἥβης
ἀγλαὸν ἄνθος ἔχων καὶ φρεσὶν ἐσθλὰ νοῇ,
τῶν αὐτοῦ κτεάνων εὖ πασχέμεν· οὐ γὰρ ἀνηβᾶν
δὶς πέλεται πρὸς θεῶν, οὐδὲ λύσις θανάτου

be finishing our meal, after gratifying our bellies with all sorts of good dishes as everyone's heart bids him, and a comely Spartan girl with slender hands would quickly carry out the washbasin and bring in garlands.

[1] Only West and Young combine these verses, whereas others, perhaps rightly, divide after 996. [2] Person unknown. [3] The point of this is obscure.

1003-1006

This is excellence, this the best human prize and the fairest for a man to win. This is a common benefit for the state and all the people, whenever a man with firm stance holds his ground among the front ranks.[1]

[1] Identical to Tyrtaeus fr. 12.13-16 except for one word.

1007-12

I shall give advice for all the world: so long as one has youth's splendid bloom and noble thoughts, let him enjoy his possessions. For it is impossible to obtain a second youth from the gods and there is no

θνητοῖς ἀνθρώποισι, κακὸν δ' ἐπὶ γῆρας ἐλέγχει
οὐλόμενον, κεφαλῆς δ' ἄπτεται ἀκροτάτης.

1007 *ἡβᾷ* Bergk 1008 *ἔχῃ* Marc. 317 in ras.

1013-16

ἆ μάκαρ εὐδαίμων τε καὶ ὄλβιος, ὅστις ἄπειρος
ἄθλων εἰς Ἀΐδου δῶμα μέλαν κατέβη,
πρίν τ' ἐχθροὺς πτῆξαι καὶ ὑπερβῆναί περ ἀνάγκῃ
ἐξετάσαι τε φίλους ὅντιν' ἔχουσι νόον.

1013 *α* A, *ὡς o* 1014 *καταβῇ* O 1015 *γ'* Bekker
1016 *δε* A

1017-22

αὐτίκα μοι κατὰ μὲν χροιὴν ῥέει ἄσπετος ἱδρώς,
πτοιῶμαι δ' ἐσορῶν ἄνθος ὁμηλικίης
τερπνὸν ὁμῶς καὶ καλόν· ἐπὶ πλέον ὤφελεν εἶναι·
ἀλλ' ὀλιγοχρόνιον γίνεται ὥσπερ ὄναρ
ἤβη τιμήεσσα· τὸ δ' οὐλόμενον καὶ ἄμορφον
αὐτίχ' ὑπὲρ κεφαλῆς γῆρας ὑπερκρέμαται.

1018 *πτοιοῦμαι o* 1019 *ἐπεὶ* A*o*, *ἐπὶ* ed. Aldina
1020 *ὀλιγοχρόνιος* O 1021 *ἀργαλέον* pro *οὐλόμενον* Mimn. 1022 *γῆρας . . . αὐτίχ'* Mimn.

1023-24

οὔποτε τοῖς ἐχθροῖσιν ὑπὸ ζυγὸν αὐχένα θήσω
δύσλοφον, οὐδ' εἴ μοι Τμῶλος ἔπεστι κάρῃ.

release from death for mortal men, but vile and accursed old age brings dishonour[1] and takes hold of the top of one's head.[2]

[1] Or perhaps "puts one to the test." [2] Presumably a reference to grey hair.

1013-16

Ah, blessed, fortunate and happy is he who goes down to Hades' dark house without experiencing hardship and before he cowers in the face of enemies, transgresses under duress, and tests what is in the minds of his friends.

1017-22

Suddenly a copious sweat flows down over my skin and I am a-flutter when I behold my generation's delightful and fair bloom. Would that it lasted longer! But precious youth is like a fleeting dream; in no time accursed and hideous old age hangs over one's head.[1]

[1] 1020-22 are a version of Mimnermus fr. 5.1-3. See n. 1 ad loc.

1023-24

I'll never place my neck beneath the galling yoke of my enemies, not even if Tmolus[1] is upon my head.

[1] A mountain in Lydia. This may, but need not, indicate that the author came from that general area.

1025-26

δειλοί τοι κακότητι ματαιότεροι νόον εἰσίν,
τῶν δ' ἀγαθῶν αἰεὶ πρήξιες ἰθύτεραι.

1025 δειλοῖς et *νόοι o* (*γόοι* D)

1027-28

ῥηϊδίη τοι πρῆξις ἐν ἀνθρώποις κακότητος,
τοῦ δ' ἀγαθοῦ χαλεπή, Κύρνε, πέλει παλάμη.

1029-36

τόλμα, θυμέ, κακοῖσιν ὅμως ἄτλητα πεπονθώς·
δειλῶν τοι κραδίη γίνεται ὀξυτέρη.
μηδὲ σύ γ' ἀπρήκτοισιν ἐπ' ἔργμασιν ἄλγος ἀέξων
αὔχει μηδ' αἴσχεα· μηδὲ φίλους ἀνία,
μηδ' ἐχθροὺς εὔφραινε. θεῶν δ' εἱμαρμένα δῶρα
οὐκ ἂν ῥηϊδίως θνητὸς ἀνὴρ προφύγοι,
οὔτ' ἂν πορφυρέης καταδὺς ἐς πυθμένα λίμνης,
οὔθ' ὅταν αὐτὸν ἔχῃ Τάρταρος ἠερόεις.

Stob. 4.56.9 (vv. 1029-34)

1031 *γ' p* et Stob., *τ'* AD 1032 *αὔχει* Stob., *ἔχθει* codd., *ὄχθει* Emperius, alii alia *αἴσχεα* Stob., *ἄχθει o* (*-ου p*), *εχθει* A

1037-38

ἄνδρα τοί ἐστ' ἀγαθὸν χαλεπώτατον ἐξαπατῆσαι,
ὡς ἐν ἐμοὶ γνώμῃ, Κύρνε, πάλαι κέκριται.

1025-26

The base are more empty-headed in bad times,[1] whereas the actions of the noble are by comparison always straightforward.

[1] Or "because of their baseness."

1027-28

It's easy, Cyrnus, for men to act badly, but the ability to achieve what is good is difficult.

1029-36

Bear up under misfortunes, my soul, even though you suffer things unbearable. A heart that is too quick to show its emotions is assuredly a mark of the base.[1] And don't add to your grief and shame by boasting of deeds that can't be done.[2] Don't be a source of pain to your friends and joy to your enemies. No mortal man can easily avoid the destined gifts of the gods, either by diving to the bottom of the turbulent sea or when misty Tartarus seizes him.

[1] Cf. 366. [2] Text and translation uncertain.

1037-38

It is assuredly extremely difficult to deceive a noble man, a judgement I formed long ago, Cyrnus.

1038ab

ἥδεα μὲν καὶ πρόσθεν, ἀτὰρ πολὺ λώιον ἥδη,
οὕνεκα τοῖς δειλοῖς οὐδεμί᾽ ἐστὶ χάρις.

1038a ἡδέα codd., expl. Camerarius

1039-40

ἄφρονες ἄνθρωποι καὶ νήπιοι, οἵτινες οἶνον
μὴ πίνουσ᾽ ἄστρου καὶ κυνὸς ἀρχομένου.

1040 πίνωσ᾽ Par. 2833 ἐρχομένου O

1041-42

δεῦρο σὺν αὐλητῆρι· παρὰ κλαίοντι γελῶντες
πίνωμεν, κείνου κήδεσι τερπόμενοι.

1043-44

εὕδωμεν· φυλακὴ δὲ πόλευς φυλάκεσσι μελήσει
ἀστυφέλης ἐρατῆς πατρίδος ἡμετέρης.

1043 πόλεως A

1045-46

ναὶ μὰ Δί᾽, εἴ τις τῶνδε καὶ ἐγκεκαλυμμένος εὕδει,
ἡμέτερον κῶμον δέξεται ἁρπαλέως.

1047-48

νῦν μὲν πίνοντες τερπώμεθα, καλὰ λέγοντες·
ἄσσα δ᾽ ἔπειτ᾽ ἔσται, ταῦτα θεοῖσι μέλει.

1038ab (= 853-54)

I knew it before, but I know it much better now, that the base have no gratitude.

1039-40

Witless and foolish are men[1] who do not drink wine when the season of the Dog Star[2] commences.

[1] Cf. 1069. [2] Sirius, Orion's dog, at whose rising in late July heat and thirst are most intense. Cf. Hes. *Opera* 582-88 and Alcaeus' adaptation (fr. 347).

1041-42

Come here with a piper. Let's laugh and drink at the weeper's side, rejoicing in his woes.

1043-44

Let's sleep. The guarding of the city, our fertile[1] and lovely homeland, will be in the care of its guards.

[1] The first word of 1044 is rare and of uncertain meaning. Its literal meaning seems to be 'not rugged' and so perhaps 'fertile.'

1045-46

By Zeus, even if one of these is wrapped up and asleep, he'll gladly welcome us merrymakers.

1047-48

Now let's delight in drink and fine talk. What will happen afterwards is up to the gods.

1049-54

σοὶ δ' ἐγὼ οἷά τε παιδὶ πατὴρ ὑποθήσομαι αὐτὸς
ἐσθλά· σὺ δ' ἐν θυμῷ καὶ φρεσὶ ταῦτα βάλευ.
μήποτ' ἐπειγόμενος πράξῃς κακόν, ἀλλὰ βαθείῃ
σῇ φρενὶ βούλευσαι σῷ ἀγαθῷ τε νόῳ.
τῶν γὰρ μαινομένων πέτεται θυμός τε νόος τε,
βουλὴ δ' εἰς ἀγαθὸν καὶ νόον ἐσθλὸν ἄγει.

1049 δετω A, δὲ *o* (δέ γε I), corr. Bergk πατὴρ om. *o* (φίλῳ *p*) 1050 βάλε *o* 1051 πρήξης *p* 1052 σωτ' A 1053 μαρναμένων μάχεται *o*

1055-58

ἀλλὰ λόγον μὲν τοῦτον ἐάσομεν, αὐτὰρ ἐμοὶ σὺ
αὖλει, καὶ Μουσῶν μνησόμεθ' ἀμφότεροι·
αὗται γὰρ τάδ' ἔδωκαν ἔχειν κεχαρισμένα δῶρα
σοὶ καὶ ἐμοί, <μέλο>μεν δ' ἀμφιπερικτίοσιν.

1055 ἐάσομαι *o* 1058 μενδ' A, μὲν *o* (νῦν O, μὴν D, μην I), suppl. Hiller (μελέμεν iam Ahrens): alii alia

1059-62

Τιμαγόρα, πολλῶν ὀργὴν ἀπάτερθεν ὁρῶντι
γινώσκειν χαλεπόν, καίπερ ἐόντι σοφῷ.
οἱ μὲν γὰρ κακότητα κατακρύψαντες ἔχουσιν
πλούτῳ, τοὶ δ' ἀρετὴν οὐλομένῃ πενίῃ.

Stob. 4.33.9 (vv. 1061-62)

1059 τιμᾶ γὰρ ἀπόλλων fere codd., corr. Camerarius

1049-54

I shall personally give you good advice, as a father to a son. Put this in your heart and mind. Never make a mistake through haste, but plan in the depths of your heart and with your good sense. The heart and mind of madmen are flighty, but planning leads to benefit and to good sense.[1]

[1] Or "leads even a good mind to what is beneficial."

1055-58

But let us be done with this talk; play the pipe for me and let us both pay heed to the Muses. For it is they who have given you and me these charming gifts and we are well known to those who live round about.

1059-62

Timagoras,[1] it's difficult, even for one who is skilled, to know the disposition of many by looking from a distance. For some keep their baseness concealed by wealth and others their merit by accursed poverty.

[1] Identity unknown.

1063-68

ἐν δ᾽ ἤβῃ πάρα μὲν ξὺν ὁμήλικι πάννυχον εὕδειν,
ἱμερτῶν ἔργων ἐξ ἔρον ἱέμενον·
ἔστι δὲ κωμάζοντα μετ᾽ αὐλητῆρος ἀείδειν·
τούτων οὐδὲν †τι† ἄλλ᾽ ἐπιτερπνότερον
ἀνδράσιν ἠδὲ γυναιξί. τί μοι πλοῦτός τε καὶ αἰδώς;
τερπωλὴ νικᾷ πάντα σὺν εὐφροσύνῃ.

1063 *πάννυχον* A, *κάλλιστον* O, *κάλλιον p* 1066 *τι* O, *τοι p*, om. A: *ἄρ᾽ ἦν* Bergk, alii alia

1069-70

ἄφρονες ἄνθρωποι καὶ νήπιοι, οἵ τε θανόντας
κλαίουσ᾽, οὐδ᾽ ἤβης ἄνθος ἀπολλύμενον.

1070ab

τέρπεό μοι, φίλε θυμέ· τάχ᾽ αὖ τινες ἄλλοι
ἔσονται
ἄνδρες, ἐγὼ δὲ θανὼν γαῖα μέλαιν᾽ ἔσομαι.

1070a *ἄν o* *ἔσοιντο p*

1071-74

Κύρνε, φίλους πρὸς πάντας ἐπίστρεφε ποικίλον
ἦθος,
συμμίσγων ὀργὴν οἷος ἕκαστος ἔφυ.
νῦν μὲν τῷδ᾽ ἐφέπου, τότε δ᾽ ἀλλοίοις πέλευ ὀργήν.
κρεῖσσόν τοι σοφίη καὶ μεγάλης ἀρετῆς.

1074 *κρείσσων o*

1063-68

In youth you are free to sleep all night with an age-mate and satisfy your craving for lovemaking; you may carouse and sing with a piper. No other pleasure compares with these for men and women. What are wealth and respect to me? Pleasure combined with good cheer surpasses everything.

1069-70

Witless and foolish are men[1] who weep for the dead, but not for the fading bloom of youth.

[1] Cf. 1039.

1070ab

Enjoy yourself, my dear heart; soon it will be the turn of other men, and I'll be dead and become dark earth.[1]

[1] Identical to 877-78 except for the first word.

1071-74

Cyrnus, toward all your friends keep turning a versatile disposition, mingling with it a mood according to the nature of each. Now follow along in this direction, now take on a different mood. Cleverness is in truth superior even to great merit.[1]

[1] These are variations on 213-14 and 217-18. West treats the couplets as separate.

1075-78

πρήγματος ἀπρήκτου χαλεπώτατόν ἐστι τελευτὴν
γνῶναι, ὅπως μέλλει τοῦτο θεὸς τελέσαι·
ὄρφνη γὰρ τέταται, πρὸ δὲ τοῦ μέλλοντος ἔσεσθαι
οὐ ξυνετὰ θνητοῖς πείρατ' ἀμηχανίης.

1079-80

οὐδένα τῶν ἐχθρῶν μωμήσομαι ἐσθλὸν ἐόντα,
οὐδὲ μὲν αἰνήσω δειλὸν ἐόντα φίλον.

1081-82b

Κύρνε, κύει πόλις ἥδε, δέδοικα δὲ μὴ τέκῃ ἄνδρα
ὑβριστήν, χαλεπῆς ἡγεμόνα στάσιος·
ἀστοὶ μὲν γὰρ ἔθ' οἵδε σαόφρονες, ἡγεμόνες δὲ
τετράφαται πολλὴν εἰς κακότητα πεσεῖν

1081 *τέκοι* Ao, *η* sscr. I 1082a *ἔθ' οιδε* A, *ἔασι o*

1082cf-84

c μή μ' ἔπεσιν μὲν στέργε, νόον δ' ἔχε καὶ φρένας
ἄλλας,
d εἴ με φιλεῖς καί σοι πιστὸς ἔνεστι νόος,
e ἀλλὰ φίλει καθαρὸν θέμενος νόον, ἤ μ' ἀποειπὼν
f ἔχθαιρ' ἐμφανέως νεῖκος ἀειράμενος.
οὕτω χρὴ τόν γ' ἐσθλὸν ἐπιστρέψαντα νόημα
ἔμπεδον αἰὲν ἔχειν ἐς τέλος ἀνδρὶ φίλῳ.

1082c *ἄλλη o* (ut 87) 1082e *ἤ με φίλει o* (ut 89)
1082f *ἀμφαδίην o* (ut 90)

1075-78

It is very difficult to know how the god is going to bring about the outcome of an action uncompleted. For darkness extends over it, and in advance of what is going to occur mortals cannot comprehend the limits of their helplessness.

1079-80

I'll not find fault with any of my enemies whose behaviour is noble, nor will I praise a friend whose behaviour is base.

1081-82b

Cyrnus, this city is pregnant and I am afraid she will give birth to a man who commits wanton outrage, a leader of grievous strife. These townsmen are still of sound mind, but their leaders have changed and fallen into the depths of depravity.[1]

[1] Identical to 39-42 except for 1082.

1082cf-84

Don't show affection for me in your words, but keep a different mind and heart, if you love me and the mind within you is loyal. But love me sincerely or renounce me, hate me, and quarrel openly. In this way one who is noble should direct his thoughts and hold them ever steadfast to the end for a man who is his friend.[1]

[1] 1082cf are identical to 87-90, with three minor variations.

1085-86

Δημῶναξ, σὺ δὲ πολλὰ φέρειν βαρύς· οὐ γὰρ ἐπίστῃ
τοῦτ᾽ ἔρδειν ὅτι σοι μὴ καταθύμιον ᾖ.

1085 Δημῶναξ σὺ δὲ Bergk (σοὶ Welcker, εἶ Boissonade), δημωναξιοιδε A, δῆμον δ᾽ ἀξιοῖ *o* βαρυ A

1087-90

Κάστορ καὶ Πολύδευκες, οἳ ἐν Λακεδαίμονι δίῃ
ναίετ᾽ ἐπ᾽ Εὐρώτᾳ καλλιρόῳ ποταμῷ,
εἴ ποτε βουλεύσαιμι φίλῳ κακόν, αὐτὸς ἔχοιμι·
εἰ δέ τι κεῖνος ἐμοί, δὶς τόσον αὐτὸς ἔχοι.

1088 Εὐρώτα praeferunt multi, cl. 785

1091-94

ἀργαλέως μοι θυμὸς ἔχει περὶ σῆς φιλότητος·
οὔτε γὰρ ἐχθαίρειν οὔτε φιλεῖν δύναμαι,
γινώσκων χαλεπὸν μὲν ὅταν φίλος ἀνδρὶ γένηται
ἐχθαίρειν, χαλεπὸν δ᾽ οὐκ ἐθέλοντα φιλεῖν.

1095-96

σκέπτεο δὴ νῦν ἄλλον· ἐμοί γε μὲν οὔ τις ἀνάγκη
τοῦτ᾽ ἔρδειν· τῶν μοι πρόσθε χάριν τίθεσο.

1085-86

Demonax,[1] you're often hard to stand, since you don't know how to do what is displeasing to you.

[1] Identity unknown.

1087-90

Castor and Polydeuces, you who dwell in glorious Lacedaemon by the fair-flowing river Eurotas, if I ever plot harm to a friend, may I have it myself; and if he plots harm to me, may he have twice as much himself.

1091-94

My heart is in turmoil with regard to your friendship, since I can neither hate nor love you,[1] realizing that it is difficult to hate, when a man has a friend, and difficult to love when he is unwilling (to love you).

[1] Cf. 874.

1095-96

Look now for someone else; I, however, am under no obligation to do this.[1] Be grateful for what I've done before.[2]

[1] It is unclear what the speaker is not obliged to do.
[2] Identical to 1160ab, except for the beginning and the variation *τοῦτ'-ταῦτ'*.

1097-1100

ἤδη καὶ πτερύγεσσιν ἐπαίρομαι ὥστε πετεινὸν
ἐκ λίμνης μεγάλης, ἄνδρα κακὸν προφυγών,
βρόχον ἀπορρήξας· σὺ δ' ἐμῆς φιλότητος ἁμαρτὼν
ὕστερον ἡμετέρην γνώσῃ ἐπιφροσύνην.

1098 *προφυγόν o* 1099 *βρόκχον* Schaefer (prob. West)

1101-1102

ὅστις σοι βούλευσεν ἐμεῦ πέρι, καί σ' ἐκέλευσεν
οἴχεσθαι προλιπόνθ' ἡμετέρην φιλίην . . .

1103-1104

ὕβρις καὶ Μάγνητας ἀπώλεσε καὶ Κολοφῶνα
καὶ Σμύρνην· πάντως, Κύρνε, καὶ ὔμμ' ἀπολεῖ.

1104 ὔμμας ὀλεῖ *o*, ἄμμ' Welcker (cf. 40)

1104ab

δόξα μὲν ἀνθρώποισι κακὸν μέγα, πεῖρα δ' ἄριστον·
πολλοὶ ἀπείρητοι δόξαν ἔχουσ' ἀγαθῶν.

1104b ἀγαθοί A

1097-1100

Now I rise up on my wings like a bird from a large[1] lake which escapes from an evil man by breaking its noose.[2] You have lost my friendship and later you'll recognize my shrewdness.

[1] The epithet seems pointless and various emendations, none convincing, have been proposed. [2] The scene envisaged by the poet is unclear. For one explanation see West, *Studies* 162.

1101-1102

Whoever gave you advice about me and told you to abandon my friendship and go . . .[1]

[1] 1101-1102 = 1278ab where the relative clause is similarly left without an apodosis. West inserts 539-40 after 1102, but there are many other possibilities.

1103-1104

Lawlessness destroyed Magnesia, Colophon, and Smyrna;[1] it will assuredly destroy you people too, Cyrnus.

[1] For the destruction of these cities see West, *Studies* 66-67, although his dating of the couplet to the period 650-600 does not seem justified. For Magnesia see also 603.

1104ab

(Mere) reputation is a great evil for men; trial is best. Many who have not been tested have a reputation for merit.[1]

[1] Identical to 571-72. See n. 1 ad loc.

1105-1106

εἰς βάσανον δ' ἐλθὼν παρατριβόμενός τε
μολύβδῳ
χρυσὸς ἄπεφθος ἐὼν καλὸς ἅπασιν ἔσῃ.

1105 μολίβδῳ Ao, corr. Par. 2883 1106 δῆλος pro καλὸς Ahrens

1107-1108

ὤ μοι ἐγὼ δειλός· καὶ δὴ κατάχαρμα μὲν ἐχθροῖς,
τοῖς δὲ φίλοισι πόνος δειλὰ παθὼν γενόμην.

1107 οἴμοι A 1108 φίλοις ὁ πόνος A δεινὰ I

1109-14

Κύρν', οἱ πρόσθ' ἀγαθοὶ νῦν αὖ κακοί, οἱ δὲ κακοὶ πρὶν
νῦν ἀγαθοί. τίς κεν ταῦτ' ἀνέχοιτ' ἐσορῶν,
τοὺς ἀγαθοὺς μὲν ἀτιμοτέρους, κακίους δὲ λαχόντας
τιμῆς; μνηστεύει δ' ἐκ κακοῦ ἐσθλὸς ἀνήρ·
ἀλλήλους δ' ἀπατῶντες ἐπ' ἀλλήλοισι γελῶσιν,
οὔτ' ἀγαθῶν μνήμην εἰδότες οὔτε κακῶν.

1114 γνώμην Hecker ex 60

1114ab

πολλὰ δ' ἀμηχανίῃσι κυλίνδομαι ἀχνύμενος κῆρ·
ἀρχὴν γὰρ πενίης οὐχ ὑπερεδράμομεν.

1105-1106

If (when?) you come to the touchstone and being rubbed beside lead are refined gold,[1] you will be noble in the eyes of all.

[1] Cf. 417-18 with n. 2 ad loc. Many editors combine this couplet with the preceding one.

1107-1108[1]

O wretch that I am! Because of my wretched suffering I have become a joy to my enemies and a burden to my friends.

[1] Virtually identical to 1318ab.

1109-14

Cyrnus, those who were formerly noble are now base, and those who were base before are now noble. Who can endure the sight of this, the noble dishonoured and the base honoured? A man who is noble seeks marriage with the daughter of one who is base. They deceive one another and mock one another, with no recollection of what is noble or base.[1]

[1] 1109-10 is a variation on 57-58 and 1113-14 on 59-60. For 1112 cf. 189-90.

1114ab

Often I toss about in helplessness, distressed at heart, for I have not run beyond the beginning of poverty.[1]

[1] Cf. 619-20 where *ἄκρην* is in place of *ἀρχήν*. The latter may be simply an error (it can hardly mean 'rule' here, as some maintain).

1115-16

χρήματ᾽ ἔχων πενίην μ᾽ ὠνείδισας· ἀλλὰ τὰ μέν μοι
ἔστι, τὰ δ᾽ ἐργάσομαι θεοῖσιν ἐπευξάμενος.

1115 μοι ὀνείδισας Emperius τὰ μέν μοι *p*, τὰ μέντοι O, τεμεμοι A

1117-18

Πλοῦτε, θεῶν κάλλιστε καὶ ἱμεροέστατε πάντων,
σὺν σοὶ καὶ κακὸς ὢν γίνεται ἐσθλὸς ἀνήρ.

1118 γίγνομαι *p*

1119-22

ἤβης μέτρον ἔχοιμι, φιλοῖ δέ με Φοῖβος Ἀπόλλων
Λητοίδης καὶ Ζεὺς ἀθανάτων βασιλεύς,
ὄφρα δίκῃ ζώοιμι κακῶν ἔκτοσθεν ἁπάντων,
ἤβῃ καὶ πλούτῳ θυμὸν ἰαινόμενος.

1121 δικηι A, βίον *o* (δειυδε σώοιμι I)

1123-28

μή με κακῶν μίμνησκε· πέπονθά τοι οἷά τ᾽ Ὀδυσσεύς,
ὅς τ᾽ Ἀΐδεω μέγα δῶμ᾽ ἤλυθεν ἐξαναδύς.
ὃς δὴ καὶ μνηστῆρας ἀνείλετο νηλέι θυμῷ
Πηνελόπης εὔφρων κουριδίης ἀλόχου,
ἥ μιν δήθ᾽ ὑπέμεινε φίλῳ παρὰ παιδὶ μένουσα,
ὄφρα τε γῆς ἐπέβη †δειμαλέους γε μυχούς†.

1123 μέμνησθε *o* 1124 ἀίδου *o* 1125 ανείλατο A χαλκῶ *o* 1126 ἔμφρων *o* 1127 ἡ μὲν *o* πρὸς *o*

1115-16

Because you're rich you throw up to me my poverty. But I have some things and other things I'll earn, through my prayers to the gods.

1117-18

Wealth, fairest and most desirable of all the gods, thanks to you even a man who is base becomes noble.

1119-22

May I have my full measure of youth and may Leto's son, Phoebus Apollo, and Zeus, king of the immortals, love me, so that I may live righteously, free of all misfortunes, with youth and wealth to warm my heart.

1123-28

Don't remind me of my misfortunes. My trials have been like those of Odysseus who returned, coming up from Hades' great house. With pitiless heart he joyfully slew the suitors of his wedded wife Penelope who had long awaited him, remaining at the side of her dear son, until he set foot on his land (?) . . .[1]

[1] It is unclear whether γῆς depends on the verb or on what follows and whether ὄφρα means 'until' or 'while.' If it means the latter, an imperfect would be more natural. Many assume that the poem is incomplete.

1128 δειλαλεουστε A, δειμαλέους γε *o*, δείν' ἁλίους τε Sitzler, alii alia

1129-32

ἐμπίομαι· πενίης θυμοφθόρου οὐ μελεδαίνω,
οὐδ' ἀνδρῶν ἐχθρῶν οἵ με λέγουσι κακῶς.
ἀλλ' ἤβην ἐρατὴν ὀλοφύρομαι, ἥ μ' ἐπιλείπει,
κλαίω δ' ἀργαλέον γῆρας ἐπερχόμενον.

Stob. 4.50.43 (vv. 1129-32)

1129 ἐλπίομαι O, εἰ πίομαι *p*, οὔτε γε μὴν Stob. (om. ου) μελεδαίνων A

1133-34

Κύρνε, παροῦσι φίλοισι κακοῦ καταπαύσομεν ἀρχήν,
ζητῶμεν δ' ἔλκει φάρμακα φυομένῳ.

1135-50

Ἐλπὶς ἐν ἀνθρώποισι μόνη θεὸς ἐσθλὴ ἔνεστιν,
ἄλλοι δ' Οὔλυμπον ἐκπρολιπόντες ἔβαν.
ᾤχετο μὲν Πίστις, μεγάλη θεός, ᾤχετο δ' ἀνδρῶν
Σωφροσύνη, Χάριτές τ', ὦ φίλε, γῆν ἔλιπον·
ὅρκοι δ' οὐκέτι πιστοὶ ἐν ἀνθρώποισι δίκαιοι,
οὐδὲ θεοὺς οὐδεὶς ἅζεται ἀθανάτους,
εὐσεβέων δ' ἀνδρῶν γένος ἔφθιτο, οὐδὲ θέμιστας
οὐκέτι γινώσκουσ' οὐδὲ μὲν εὐσεβίας.
ἀλλ' ὅφρα τις ζώει καὶ ὁρᾷ φάος ἠελίοιο,
εὐσεβέων περὶ θεοὺς Ἐλπίδα προσμενέτω·
εὐχέσθω δὲ θεοῖσι, καὶ ἀγλαὰ μηρία καίων
Ἐλπίδι τε πρώτῃ καὶ πυμάτῃ θυέτω.

1129-32

I'll drink my fill, without a thought for soul-destroying poverty or enemies who speak ill of me. But I bewail the lovely youth that is leaving me and weep at the approach of grim old age.

1133-34

Cyrnus, with the friends we have let us check the evil at its beginning, and let us seek a remedy for the ulcer that is growing.

1135-50

Hope is the only good god remaining among mankind; the others have left and gone to Olympus. Trust, a mighty god, has gone, Restraint has gone from men, and the Graces, my friend, have abandoned earth. Men's judicial oaths are no longer to be trusted, nor does anyone revere the immortal gods; the race of pious men has perished and men no longer recognize established rules of conduct or acts of piety. But as long as a man lives and sees the light of the sun, let him show piety to the gods and count on Hope. Let him pray to the gods and burn splendid thigh bones, sacrificing to Hope first and last. And

φραζέσθω δ' ἀδίκων ἀνδρῶν σκολιὸν λόγον αἰεί,
οἳ θεῶν ἀθανάτων οὐδὲν ὀπιζόμενοι
αἰὲν ἐπ' ἀλλοτρίοις κτεάνοις ἐπέχουσι νόημα,
αἰσχρὰ κακοῖς ἔργοις σύμβολα θηκάμενοι.

Stob. 4.46.12 (v. 1135)

1135 *ἀνθρώποις μούνη* Stob. (sed *μόνη* cod. A)
1136 Οὔλυμπόν<δ'> Camerarius 1143 *ζώοι* OI, *ζώη* D
φῶς A 1146 *τιθέτω* O 1148 *μηδὲν o*

1151-52

μήποτε τὸν παρεόντα μεθεὶς φίλον ἄλλον ἐρεύνα
δειλῶν ἀνθρώπων ῥήμασι πειθόμενος.

Anth. Pal. 10.40; *Anecd. Par.* iv.374.13 Cramer (vv. 1151-52)

1151 *παρεὶς Anth. Pal.*

1153-54

εἴη μοι πλουτοῦντι κακῶν ἀπάτερθε μεριμνέων
ζώειν ἀβλαβέως μηδὲν ἔχοντι κακόν.

Stob. 4.39.14 (vv. 1153-56)

1153 *πλουτεῦντι* Stob. *μεριμνῶν o*, Stob.

1155-56

οὐκ ἔραμαι πλουτεῖν οὐδ' εὔχομαι, ἀλλά μοι εἴη
ζῆν ἀπὸ τῶν ὀλίγων μηδὲν ἔχοντι κακόν.

Anth. Pal. 10.113; Basil. *ad adulescentes* 9 (p. 58 Boulenger, p. 34 Wilson); gnomol. Georgidis, *Anecd. Gr.* i.67 Boissonade; imit.

let him ever be on guard against the crooked speech of unjust men who, with no regard for the immortal gods, always direct their thoughts to other people's property, making shameful compacts to further their evil deeds.

1151-52[1]

Never forsake the friend you have and seek another, persuaded by what base men say to you.

[1] Identical to 1238ab.

1153-54

May I live without harm,[1] wealthy and free of evil cares, suffering no ill.

[1] Either 'without harm to myself' or 'without harm to others.' Probably the former here.

1155-56

I do not crave or pray for wealth, but may I live from modest means, suffering no ill.

Orac. Sib. 2.109-10; confuse schol. Luc. *apol.* 12 (p. 238.9 Rabe), v. 1155

1155 *οὐκ ἐθέλω Anth. Pal.* *οὔτ'* Basil., *οὐκ Anth. Pal.* 1156 *ἐκ Anth. Pal.*

1157-60

<πλοῦτος καὶ σοφίη θνητοῖς ἀμαχώτατοι αἰεί·
οὔτε γὰρ ἂν πλούτου θυμὸν ὑπερκορέσαις·>
ὣς δ' αὔτως σοφίην ὁ σοφώτατος οὐκ ἀποφεύγει,
ἀλλ' ἔραται, θυμὸν δ' οὐ δύναται τελέσαι.

Stob. 4.31.26 (1157-58 desunt in codd. Theogn.), vv. 1157-60

1157 *ἀμαχώτατον* Stob., corr. West 1160 *κορέσαι* Stob.

1160ab

†ὦ νέοι οἳ νῦν ἄνδρες·† ἐμοί γε μὲν οὔ τις ἀνάγκη
ταῦτ' ἔρδειν· τῶν μοι πρόσθε χάριν τίθεσο.

1160a *ὠνέο σοι νῦν ἄλλον* West ex 1095

1161-62

οὐδένα θησαυρὸν παισὶν καταθήσει ἀμείνω
αἰδοῦς, ἣν ἀγαθοῖς ἀνδράσι, Κύρνε, διδῷς.

Stob. 3.31.16 (vv. 1161-62)

1161 *παισὶν καταθήσειν* A, *καταθήσειν παισὶν* *o*, *καταθήσεαι ἔνδον* Stob. deinde *ἄμεινον· αἰτοῦσιν δ' ἀγαθοῖς ἀνδράσι Κύρνε δίδου* codd., *ἀμείνω αἰδοῦς, ἣν . . . διδῷς* Stob.

1157-60

Wealth and cleverness[1] are ever most difficult for mortals to conquer; for you cannot glut your desire for wealth. Similarly the cleverest man does not shun (more) cleverness, but craves it and cannot satisfy his desire.

[1] Or "wisdom."

1160ab

. . .;[1] I, however, am under no obligation to do this. Be grateful for what I've done before.

[1] West's text at the beginning ("Make a bid now for someone else") makes the couplet almost identical to 1095-96 and is based on the assumption that the opening "had become partly illegible through damp or some other cause" (*Studies* 163). The pronoun σοι, however, is redundant with the middle and none of the attempts to correct the text is convincing.

1161-62

You will not leave your sons a better treasure than a sense of shame, if you give it to the noble, Cyrnus.[1]

[1] The first half of the couplet repeats 409, but it is uncertain how closely the second half repeats 410. West follows Stobaeus, but the latter's text does not give very appropriate sense and may also be corrupt.

1162af

a *οὐδεὶς γὰρ πάντ᾽ ἐστὶ πανόλβιος· ἀλλ᾽ ὁ μὲν ἐσθλὸς*
b *τολμᾷ ἔχων τὸ κακὸν κοὐκ ἐπίδηλον ὅμως*
c *δειλὸς δ᾽ οὔτ᾽ ἀγαθοῖσιν ἐπίσταται οὔτε κακοῖσιν*
d *θυμὸν ὁμῶς μίσγειν. ἀθανάτων τε δόσεις*
e *παντοῖαι θνητοῖσιν ἐπέρχοντ᾽· ἀλλ᾽ ἐπιτολμᾶν*
f *χρὴ δῶρ᾽ ἀθανάτων οἷα διδοῦσιν ἔχειν.*

1162b ομῶς A 1162e *ἐπέρχεται* O *επιτόλμαν* A

1163-64

ὀφθαλμοὶ καὶ γλῶσσα καὶ οὔατα καὶ νόος ἀνδρῶν
ἐν μέσσῳ στηθέων ἐν συνετοῖς φύεται.

Stob. 3.3.19 (vv. 1163-64)

1163 *ἀνδρὸς* Stob. 1164 *εὐξύνετος* Stob.

1164ad

a *τοιοῦτός τοι ἀνὴρ ἔστω φίλος, ὃς τὸν ἑταῖρον*
b *γινώσκων ὀργὴν καὶ βαρὺν ὄντα φέρει*
c *ἀντὶ κασιγνήτου. σὺ δέ μοι, φίλε, ταῦτ᾽ ἐνὶ θυμῷ*
d *φράζεο, καί ποτέ μου μνήσεαι ἐξοπίσω.*

1164eh

e *οὔτιν᾽ ὁμοῖον ἐμοὶ δύναμαι διζήμενος εὑρεῖν*
f *πιστὸν ἑταῖρον, ὅτῳ μή τις ἔνεστι δόλος·*

1162af

For no one is wholly prosperous in every respect. The noble man puts up with bad luck even when it doesn't show(?), but the base man does not know how to adapt(?) his emotions to good fortune and bad alike. The gifts of the immortals come to mortals in all forms, but we must endure to possess their gifts, whatever it is they give.[1]

[1] Essentially identical to 441-46 except for 1162b and d.

1163-64

Among the intelligent eyes, tongue, ears, and mind are implanted in the middle of their breast.[1]

[1] Translation uncertain. For attempts to explain the meaning and syntax see van Groningen ad loc.

1164ad

Let a friend be the sort of man who knows his comrade and, like a brother, puts up with his disposition even when he is hard to bear. Please take these things to heart, my friend, and one day hereafter you will remember me.[1]

[1] Identical to 97-100 except for a slight change at the beginning.

1164eh

I can find none like myself in my search for a loyal comrade in whom there is no deceit. When I come

g ἐς βάσανόν τ᾽ ἐλθὼν παρατριβόμενός τε
μολύβδῳ
h χρυσός, ὑπερτερίης ἄμμιν ἔνεστι λόγος.

1164eh om. *p* 1164g δ᾽ O μολίβδῳ codd., corr. van Herwerden 1164h λόγος A, νόος O

1165-66

1165 τοῖς ἀγαθοῖς σύμμισγε, κακοῖσι δὲ μήποθ᾽ ὁμάρτει,
εὖτ᾽ ἂν ὁδοῦ στέλλῃ τέρματ᾽ ἐπ᾽ ἐμπορίην.

1166 ἔστ᾽ West τελέης *p*, -οις O, στελεηῖ A, corr. Bergk τέρματ᾽ ἐπ᾽ ἐμπορίην A τέρματά τ᾽ ἐμπορίης *o*, ἀπ᾽ ἐμπορίης West (et τελέῃς)

1167-68

τῶν ἀγαθῶν ἐσθλὴ μὲν ἀπόκρισις, ἐσθλὰ δὲ ἔργα·
τῶν δὲ κακῶν ἄνεμοι δειλὰ φέρουσιν ἔπη.

1169-70

ἐκ καχεταιρίης κακὰ γίνεται· εὖ δὲ καὶ αὐτὸς
1170 γνώσῃ, ἐπεὶ μεγάλους ἤλιτες ἀθανάτους.

1169 καχεταιρείης OXD 1170 μεγάλως Camerarius

1171-76

γνώμην, Κύρνε, θεοὶ θνητοῖσι διδοῦσιν ἀρίστην
ἀνθρώποις· γνώμη πείρατα παντὸς ἔχει.
ἆ μάκαρ, ὅστις δή μιν ἔχει φρεσίν· ἢ πολὺ κρείσσων

to the touchstone and am gold rubbed beside lead,
the balance of superiority is in me.[1]

[1] A version of 415-18, but the alteration in 1164g results in hanging nominatives.

1165-66

Mingle with the noble and never accompany the base, whenever you set out for your journey's goal with a view to trade.

1167-68

Noble is the response of the noble and noble their actions, but the base words of the base are carried on the wind.

1169-70

From bad company bad things result. You'll know that well yourself, since you have sinned against mighty gods.

1171-76

Judgement, Cyrnus, is the best gift of the gods to mortal men: judgement holds the key to everything.[1] Blessed is he whose mind possesses it. In-

ὕβριος οὐλομένης λευγαλέου τε κόρου
[ἐστί· κακὸν δὲ βροτοῖσι κόρος, τῶν οὔ τι κάκιον·]
πᾶσα γὰρ ἐκ τούτων, Κύρνε, πέλει κακότης.

1171 ἄριστον Bekker 1172 ἄνθρωπος AO, ἀνθρώπου *p*, corr. Bergk 1173 ἆ Naeke (cf. 1013), ὦ codd. (ὢ O) ἢ A, ἐπεὶ *o* 1176 τούτου Camerarius

1177-78

εἴ κ' εἴης ἔργων αἰσχρῶν ἀπαθὴς καὶ ἀεργός,
Κύρνε, μεγίστην κεν πεῖραν ἔχοις ἀρετῆς.

1178ab

τολμᾶν χρὴ χαλεποῖσιν ἐν ἄλγεσιν ἦτορ ἔχοντα,
πρὸς δὲ θεῶν αἰτεῖν ἔκλυσιν ἀθανάτων.

1178a ἐπ' O ἦπαρ O 1178b τε θεῶν δ' O

1179-80

Κύρνε, θεοὺς αἰδοῦ καὶ δείδιθι· τοῦτο γὰρ ἄνδρα
εἴργει μήτ' ἔρδειν μήτε λέγειν ἀσεβῆ.

Orion *anth.* 3.5 (p. 45 Schneidewin), vv. 1179-80

1180 μήτε παθεῖν Orion

1181-82

δημοφάγον δὲ τύραννον, ὅπως ἐθέλεις, κατακλῖναι·
οὐ νέμεσις πρὸς θεῶν γίνεται οὐδεμία.

1181 ἐθέλης O, sscr. I

deed it is much superior to accursed lawlessness or baneful excess. [Excess is harmful to mortals; there's nothing worse.][2] For from these things, Cyrnus, comes every misery.

[1] Cf. Solon fr. 16. [2] I agree with West (*Studies* 163-64) that "the line is a patchwork designed to replace a longer passage that led to 1176."

1177-78

If you should neither suffer nor commit shameful acts, Cyrnus, you would possess the greatest proof of merit.

1178ab

He whose heart is in dire distress must endure and ask the immortal gods for release.[1]

[1] A variation on 555-56.

1179-80

Cyrnus, respect and fear the gods. For this restrains a man from impious deed or word.

1181-82

Lay low, by any means you wish, a tyrant who devours the people. The gods show no resentment.

1183-84b

οὐδένα, Κύρν', αὐγαὶ φαεσιμβρότου ἠελίοιο
ἄνδρ' ἐφορῶσ' ᾧ μὴ μῶμος ἐπικρέμαται·
ἀστῶν δ' οὐ δύναμαι γνῶναι νόον ὅντιν' ἔχουσιν·
οὔτε γὰρ εὖ ἔρδων ἀνδάνω οὔτε κακῶς.

1183-84 om. XD, 1184ab om. *p*

1185-86

νοῦς ἀγαθόν, καὶ γλῶσσα· τὰ δ' ἐν παύροισι πέφυκεν
ἀνδράσιν οἳ τούτων ἀμφοτέρων ταμίαι.

1185 *ἀγαθὸς o* *τ'* codd., corr. Stephanus

1187-90

οὔτις ἄποινα διδοὺς θάνατον φύγοι οὐδὲ βαρεῖαν
δυστυχίην, εἰ μὴ μοῖρ' ἐπὶ τέρμα βάλοι,
οὐδ' ἂν δυσφροσύνας, ὅτε δὴ θεὸς ἄλγεα πέμπῃ,
θνητὸς ἀνὴρ δώροις βουλόμενος προφυγεῖν.

1188 *δυστυχίαν o* 1189 *πέμπει o*, *-οι* Bergk
1190 *οὐλομένας* Matthiae *προφύγῃ* A, *-οι* Camerarius

1191-94

οὐκ ἔραμαι κλισμῷ βασιληΐῳ ἐγκατακεῖσθαι
τεθνεώς, ἀλλά τί μοι ζῶντι γένοιτ' ἀγαθόν.
ἀσπάθαλοι δὲ τάπησιν ὁμοῖον στρῶμα θανόντι·
τῷ ξυνόν, σκληρὸν γίνεται ἢ μαλακόν.

1194 *τὸ ξύλον ἢ* codd., corr. West: alii alia

1183-84b

Cyrnus, the rays of the sun that brings light to mortals look upon no man over whom blame does not hang; but I cannot understand the attitude the townsmen have, since neither by good actions nor by bad do I please them.[1]

[1] The second couplet is a variation on 367-68. Some editors treat the couplets as separate.

1185-86

The mind is a good thing and so is the tongue; but they are found in few men who have control over both.

1187-90

No one can pay a ransom and avoid death or heavy misfortune,[1] if fate does not set a limit, nor, although he wish to, can a mortal avoid mental distress through bribery, when the god sends pain.

[1] Cf. Solon fr. 24.9-10.

1191-94

I do not crave to lie on a couch fit for a king when I'm dead; rather, may something good be mine while I'm alive. Thorns are as good a bed for the dead as rugs. It's all the same to him whether the bed is hard or soft.

1195-96

μή τι θεοὺς ἐπίορκον ἐπόμνυθι· οὐ γὰρ ἀνεκτὸν
ἀθανάτους κρύψαι χρεῖος ὀφειλόμενον.

1195 *μήτε o* *επιορκος* A *ἄνυστὸν* Emperius

1197-1202

ὄρνιθος φωνήν, Πολυπαΐδη, ὀξὺ βοώσης
ἤκουσ', ἥ τε βροτοῖς ἄγγελος ἦλθ' ἀρότου
ὡραίου· καί μοι κραδίην ἐπάταξε μέλαιναν,
ὅττι μοι εὐανθεῖς ἄλλοι ἔχουσιν ἀγρούς,
οὐδέ μοι ἡμίονοι κυφὸν ἕλκουσιν ἄροτρον
†τῆς ἄλλης μνηστῆς† εἵνεκα ναυτιλίης.

1198 *ἀρότρου o* 1201 *κύφων' . . . ἀρότρου p*

1203-1206

οὐκ εἶμ', οὐδ' ὑπ' ἐμοῦ κεκλήσεται. οὐδ' ἐπὶ τύμβῳ
οἰμωχθεὶς ὑπὸ γῆν εἶσι τύραννος ἀνήρ,
οὐδ' ἂν ἐκεῖνος ἐμοῦ τεθνηότος οὔτ' ἀνιῷτο
οὔτε κατὰ βλεφάρων θερμὰ βάλοι δάκρυα.

1204 *ἐπὶ o* 1205 *τεθνειότος* AOI

1207-1208

οὔτε σε κωμάζειν ἀπερύκομεν οὔτε καλοῦμεν·
ἁρπαλέος παρεών, καὶ φίλος εὖτ' ἂν ἀπῇς.

1207 *ἀπερύκομαι οὔτε καλοῦμαι o* 1208 *ἀργαλέος* codd., corr. Bergk *γὰρ ἐών* codd., corr. Camerarius

1195-96

Do not swear falsely by the gods; for to hide from the immortals a debt that is owed is not be tolerated.

1197-1202

I heard the bird's[1] shrill cry, Polypaïdes, which comes to men as a messenger of the season for ploughing; and it struck my melancholy heart, since others possess my flowering fields and mules do not pull the curved plough for me . . . because of sea-faring.[2]

[1] I.e., the crane. Cf. Hes. *Opera* 448-50. [2] The last verse is judged corrupt by most and none of the many emendations is persuasive. It seems likely that Theognis has lost his land because of a disastrous sea voyage.

1203-1206

I shan't go and he won't be invited by me.[1] A tyrant won't be mourned (by me) even at his tomb when he goes beneath the earth, any more than he would grieve or let warm tears fall from his eyes when I am dead.

[1] This seems to mean, ' I shall not go to his funeral nor will he be invited to mine.'

1207-1208

We neither exclude you from our revel nor do we invite you. You are welcome[1] when present and a friend when absent.

[1] If ἀργαλέος is retained, the meaning would be "you are troublesome" or "a nuisance," but this conflicts with 1207 which suggests that it is all the same whether the person joins in the revel or not.

1209-10

Αἴθων μὲν γένος εἰμί, πόλιν δ' εὐτείχεα Θήβην
οἰκῶ, πατρῴας γῆς ἀπερυκόμενος.

1211-16

μή μ' ἀφελῶς παίζουσα φίλους δένναζε τοκῆας,
Ἀργυρί· σοὶ μὲν γὰρ δούλιον ἦμαρ ἔπι,
ἡμῖν δ' ἄλλα μέν ἐστι, γύναι, κακὰ πόλλ', ἐπεὶ ἐκ γῆς
φεύγομεν, ἀργαλέη δ' οὐκ ἔπι δουλοσύνη,
οὔθ' ἡμᾶς περνᾶσι· πόλις γε μέν ἐστι καὶ ἡμῖν
καλή, Ληθαίῳ κεκλιμένη πεδίῳ.

1212 Ἀργυρί Bergk, *αργυρι* A, *ἄργυρι o* σὺ AO
1216 *λιθαίω* A²OI *ποταμῷ* Brunck

1217-18

μήποτε πὰρ κλαίοντα καθεζόμενοι γελάσωμεν
τοῖς αὐτῶν ἀγαθοῖς, Κύρν', ἐπιτερπόμενοι.

1217 "*μήποτε* ab excerptore illatum videtur" West
κλαίοντι O, *κλαίουσι p*

1209-10

I am Aethon[1] by birth, but I dwell in the well-walled city of Thebes, excluded from my homeland.

[1] Presumably a fictitious name, but its significance is unknown. Since this is the name Odysseus takes on in *Od.* 19.183, an allusion to that passage is often assumed, but there too the significance is unclear. As an adjective it means 'fiery' in a variety of senses.

1211-16

Don't make silly jokes and mock my parents, Argyris.[1] For you there is slavery, but for me, though I have many other woes, woman, because I am in exile from my land, there is no dreadful slavery nor am I for sale. Moreover, I have a city, a fair one that lies on the Lethaean plain.[2]

[1] Identity unknown. The name would be appropriate for an hetaera. [2] Lethaeus was a tributary of the Maeander river, but some see a reference to the river of the underworld, comparing "the plain of Lethe" (τὸ Λήθης πεδίον) in Arist. *Frogs* 186 and *Plato Rep.* 10.621a. Identification depends on how the poem as a whole is interpreted, and on this there is no agreement. See L. Kurke, *ClAnt* 16 (1997) 143-45.

1217-18

Let us never[1] laugh if we sit beside one who mourns, Cyrnus, rejoicing in our own good fortune.[2]

[1] West excises the first word because elsewhere in the corpus the negative is used with an imperative, not the subjunctive.
[2] For the opposite sentiment cf. 1041-42.

1219-20

ἐχθρὸν μὲν χαλεπὸν καὶ δυσμενῆ ἐξαπατῆσαι,
Κύρνε· φίλον δὲ φίλῳ ῥᾴδιον ἐξαπατᾶν.

1219 *δυσμενεῖ* Bergk

1221-22

Stob. 3.8.9

πολλὰ φέρειν εἴωθε λόγος θνητοῖσι βροτοῖσιν
πταίσματα τῆς γνώμης, Κύρνε, ταρασσομένης.

1223-24

Stob. 3.20.1

οὐδέν, Κύρν', ὀργῆς ἀδικώτερον, ἢ τὸν ἔχοντα
πημαίνει θυμῷ δειλὰ χαριζομένη.

1225-26

Stob. 4.22.5

οὐδέν, Κύρν', ἀγαθῆς γλυκερώτερόν ἐστι γυναικός·
μάρτυς ἐγώ, σὺ δ' ἐμοὶ γίνου ἀληθοσύνης.

1226 *δέ μου* S, *δέ μοι* MA, expl. Brunck

1219-20

It is difficult for an enemy to deceive even an enemy, Cyrnus, but easy for a friend to deceive a friend.

1221-30

The first three couplets are preserved only in Stobaeus, the fourth in Athenaeus. Both sources assign them to Theognis. 1227-28 are omitted, since Mimnermus fr. 8 was wrongly inserted here.

1221-22

Speech[1] is apt to cause many a slip for mortal men, Cyrnus, when their judgement is in turmoil.

[1] Or "calculation." Because Stobaeus cites the couplet under the heading "On cowardice," some emend λόγος to a word for 'fear' (δέος, φόβος), but the error may rest with Stobaeus or the context may have contained a reference to cowardice.

1223-24

There is nothing more unjust than anger, Cyrnus. It harms the one who possesses it, gratifying his base instincts.

1225-26

Nothing is sweeter than a good wife, Cyrnus. I testify to it; you testify to my truthfulness.[1]

[1] It is unclear whether this means that Cyrnus is to marry a similar wife or to testify to the character of the poet's wife. Probably the former.

1229-30

Ath. 10.457a

ἤδη γάρ με κέκληκε θαλάσσιος οἴκαδε νεκρός,
τεθνηκὼς ζωῷ φθεγγόμενος στόματι.

Book II

1231-34

σχέτλι᾽ Ἔρως, Μανίαι τ᾽ ἐτιθηνήσαντο λαβοῦσαι·
ἐκ σέθεν ὤλετο μὲν Ἰλίου ἀκρόπολις,
ὤλετο δ᾽ Αἰγείδης Θησεὺς μέγας, ὤλετο δ᾽ Αἴας
ἐσθλὸς Ὀϊλιάδης σῇσιν ἀτασθαλίαις.

1234 ᾗσιν West

1235-38

ὦ παῖ, ἄκουσον ἐμεῦ δαμάσας φρένας· οὗτοι ἀπειθῆ
μῦθον ἐρῶ τῇ σῇ καρδίῃ οὐδ᾽ ἄχαριν.

1229-30

For a corpse from the sea has summoned me home now; though dead, it speaks with a living voice.[1]

[1] Athenaeus explains the riddle as referring to a conch. After the mollusc was removed, the shell could be used as a trumpet. The poet may be indicating a return from exile.

Book II

1231-1389

The remaining verses are preserved only in ms A, which assigns them to Book 2 (ἐλεγείων β). Many are erotic, with emphasis on the pederastic.

1231-34

Cruel Eros, the spirits of Madness took you up and nursed you. Because of you Troy's acropolis was destroyed, and great Theseus, Aegeus' son, and noble Ajax, Oïleus' son, through your acts of recklessness.[1]

[1] Troy was destroyed because of Helen's elopement with Paris; Theseus probably because he accompanied Pirithous in an attempt to carry off Persephone (in some accounts he was imprisoned in Hades, in others he was set free by Heracles); and Ajax because of his rape of Cassandra (cf. Alcaeus fr. 298).

1235-38

Listen, boy, you who have mastered my soul.[1] I'll not say anything unpersuasive or displeasing to your

ἀλλὰ τλῆθι νόῳ συνιεῖν ἔπος· οὔτοι ἀνάγκη
τοῦτ᾽ ἔρδειν ὅτι σοι μὴ καταθύμιον ᾖ.

1235 ἀπεχθῆ vel ἀπευθῆ Meineke, ἀπηνῆ dub. West
1236 κραδίηι A, corr. Bekker 1237 συνιδειν A, corr. Lachmann

1238ab

μήποτε τὸν παρεόντα μεθεὶς φίλον ἄλλον ἐρεύνα
δειλῶν ἀνθρώπων ῥήμασι πειθόμενος.

1239-40

πολλάκι τοι παρ᾽ ἐμοὶ κατὰ σοῦ λέξουσι μάταια,
καὶ παρὰ σοὶ κατ᾽ ἐμοῦ· τῶν δὲ σὺ μὴ ξυνίει.

1240 ξύνιε A, corr. Buttmann

1241-42

χαιρήσεις τῇ πρόσθε παροιχομένῃ φιλότητι,
τῆς δὲ παρερχομένης οὐκέτ᾽ ἔσῃ ταμίης.

heart. Come, have the patience of mind to understand my words. You are under no compulsion to do what is distasteful to you.

[1] Or "listen to me, boy, and gain control of your thoughts," i.e., "change your way of thinking"; but δαμάζω is so common in erotic contexts that Vetta's explanation seems preferable to the usual rendering.

1238ab

Never forsake the friend you have and seek another, persuaded by what base men say to you.[1]

[1] Identical to 1151-52.

1239-40

Often they'll say foolish things against you in my presence and against me in your presence. Pay no heed to them.[1]

[1] West separates the couplet from 1238ab, but most connect them and this is unobjectionable.

1241-42

You will derive pleasure from the former love that is past, but you will no longer be in control of the love that is coming on.[1]

[1] Perhaps the addressee has passed the age at which he was the one pursued and so could exercise control; now he is at an age when he will do the pursuing and control will change hands.

1243-44

δὴν δὴ καὶ φίλοι ὦμεν· ἔπειτ᾽ ἄλλοισιν ὁμίλει,
ἦθος ἔχων δόλιον, πίστιος ἀντίτυπον.

1244 πιστεως A, corr. West (πίστεος Bekker et A in ras., prob. Vetta)

1245-46

οὔποθ᾽ ὕδωρ καὶ πῦρ συμμείξεται· οὐδέ ποθ᾽ ἡμεῖς
πιστοὶ ἐπ᾽ ἀλλήλοις καὶ φίλοι ἐσσόμεθα.

1246 ἔτ᾽ Bekker, τ᾽ dub. West

1247-48

φρόντισον ἔχθος ἐμὸν καὶ ὑπέρβασιν, ἴσθι δὲ θυμῷ
ὥς σ᾽ ἐφ᾽ ἁμαρτωλῇ τείσομαι ὡς δύναμαι.

1247 εχθρος A, corr. Bekker (ρ in ras. A)

1249-52

παῖ, σὺ μὲν αὔτως ἵππος, ἐπεὶ κριθῶν ἐκορέσθης,
αὖθις ἐπὶ σταθμοὺς ἦλυθες ἡμετέρους
ἡνίοχόν τε ποθῶν ἀγαθὸν λειμῶνά τε καλὸν
κρήνην τε ψυχρὴν ἄλσεά τε σκιερά.

1253-54

ὄλβιος, ᾧ παῖδές τε φίλοι καὶ μώνυχες ἵπποι
θηρευταί τε κύνες καὶ ξένοι ἀλλοδαποί.

1254 καὶ κύνες ἀγρευταὶ καὶ ξένος ἀλλοδαπός Plat. *Lys.* 212e sine poetae nomine, Hermias in *Phaedr.* 231e (p. 38 Couvreur) Soloni tribuens

1243-44

Let's be friends for a long time; thereafter[1] associate with others, you whose deceitful ways are the very opposite of loyalty.

[1] 1243 = 597, except that ἔπειτ' ('thereafter') has replaced ἀτάρ τ' ('but'). The sense is unsatisfactory and West may well be right to treat ἔπειτ' as corrupt.

1245-46

Water and fire will never mix, and we will never be true friends to each other.

1247-48

Reflect on my hatred and your transgression,[1] and know in your heart that I will make you pay for your offence to the best of my ability.

[1] Some such translation is common, but it is very harsh to understand "your" after the preceding "my." Perhaps, as Renehan suggests to me, the correct translation here is "my superiority," since the cognate verb can mean "to surpass."

1249-52

Boy, you're just like a horse; when you got your fill of barley, you came back to my stable, longing for your skilled charioteer, lovely meadow, cool spring water, and shady groves.[1]

[1] The horse is a common image in erotic poetry.

1253-54

Happy is he who has dear boys, horses of uncloven hoof, hunting dogs, and friends in foreign parts.[1]

[1] Almost identical to Solon fr. 23 (see n. ad loc.).

1255-56

ὅστις μὴ παῖδάς τε φιλεῖ καὶ μώνυχας ἵππους
καὶ κύνας, οὔποτέ οἱ θυμὸς ἐν εὐφροσύνῃ.

1257-58

ὦ παῖ, κινδύνοισι πολυπλάγκτοισιν ὁμοῖος
ὀργὴν ἄλλοτε τοῖς ἄλλοτε τοῖσι φίλην.

1257 *ἰκτίνοισι* Welcker, alii alia *ὁμοιοῖ* Wilamowitz
1258 *φιλεῖν* A (recep. West), corr. Hermann et Ahrens, *τοῖς φίλος εἶ* Schneidewin, alii alia

1259-62

ὦ παῖ, τὴν μορφὴν μὲν ἔφυς καλός, ἀλλ' ἐπίκειται
καρτερὸς ἀγνώμων σῇ κεφαλῇ στέφανος·
ἰκτίνου γὰρ ἔχεις ἀγχιστρόφου ἐν φρεσὶν ἦθος,
ἄλλων ἀνθρώπων ῥήμασι πειθόμενος.

1263-66

ὦ παῖ, ὃς εὖ ἔρδοντι κακὴν ἀπέδωκας ἀμοιβήν,
οὐδέ τις ἀντ' ἀγαθῶν ἐστι χάρις παρὰ σοί·
οὐδέν πώ μ' ὤνησας· ἐγὼ δέ σε πολλάκις ἤδη
εὖ ἔρδων αἰδοῦς οὐδεμιῆς ἔτυχον.

1267-70

παῖς τε καὶ ἵππος ὁμοῖον ἔχει νόον· οὔτε γὰρ ἵππος
ἡνίοχον κλαίει κείμενον ἐν κονίῃ,
ἀλλὰ τὸν ὕστερον ἄνδρα φέρει κριθαῖσι κορεσθείς·
ὣς δ' αὔτως καὶ παῖς τὸν παρεόντα φιλεῖ.

1255-56

Whoever does not love boys, horses of uncloven hoof, and dogs, never has good cheer in his heart.

1257-58

Boy, you are like roving perils[1] in your disposition, loving now these, now those.

[1] Welcker's emendation 'kites,' a migratory bird, is attractive, especially in view of 1261, but the corruption is hard to explain.

1259-62

Boy, your form is handsome, but on your head there lies a stubborn and senseless crown. For you have in your heart the disposition of a close-wheeling kite, led on by what other men say.

1263-66

Boy, you have repaid your benefactor badly and there is no gratitude from you for kindnesses rendered. Never yet have you bestowed any benefit on me, and I who have often done you a good turn have met with no respect.

1267-70

A boy and a horse have a similar outlook. A horse does not weep for its charioteer lying in the dust, but carries the man who comes next, when it's had its fill of barley. In the same way also a boy loves the man who's at hand.

1271-74

ὦ παῖ, μαργοσύνης ἀπὸ μὲν νόον ὤλεσας ἐσθλόν,
αἰσχύνη δὲ φίλοις ἡμετέροις ἐγένου·
ἄμμε δ᾽ ἀνέψυξας μικρὸν χρόνον, ἐκ δὲ θυελλῶν
ἦκά γ᾽ ἐνωρμίσθην νυκτὸς ἐπειγομένης.

1271 μαργοσύνης . . . μευ A, corr. Bekker 1273 θελλῶν A, corr. Bekker 1274 ἐπειγόμενος A, corr. Passow

1275-78

ὡραῖος καὶ Ἔρως ἐπιτέλλεται, ἡνίκα περ γῆ
ἄνθεσιν εἰαρινοῖς θάλλει ἀεξομένη·
τῆμος Ἔρως προλιπὼν Κύπρον περικαλλέα νῆσον
εἶσιν ἐπ᾽ ἀνθρώπους σπέρμα φέρων κατὰ γῆς.

1278 γῆν Weigel

1278ab

ὅστις σοι βούλευσεν ἐμεῦ πέρι, καί σ᾽ ἐκέλευσεν
οἴχεσθαι προλιπόνθ᾽ ἡμετέρην φιλίην . . .

1278cd

νεβρὸν ὑπὲξ ‹ἐλ›άφοιο λέων ὣς ἀλκὶ πεποιθὼς
ποσσὶ καταμάρψας αἵματος οὐκ ἔπιον.

1278d καταιμάρψας A[1]

1279-82

οὐκ ἐθέλω σε κακῶς ἔρδειν, οὐδ᾽ εἴ μοι ἄμεινον
πρὸς θεῶν ἀθανάτων ἔσσεται, ὦ καλὲ παῖ·

1271-74

Boy, because of your lustful behaviour you have lost your good sense, and you have become a source of shame to my friends. For a short time you gave me cooling relief and after stormy weather[1] I quietly put into harbour as night hastened on.[2]

[1] Presumably a metaphor for passion. [2] Or, retaining the reading of the MS, "hastening during the night."

1275-78

Love too rises in season, when the burgeoning earth blooms with spring flowers. Then Love leaves the beautiful island of Cyprus and goes among men, bringing seed down upon the land.

1278ab

Whoever gave you advice about me and told you to abandon my friendship and go . . .[1]

[1] The couplet is identical to 1101-1102 and is similarly incomplete, although it is possible, as Vetta argues, that the excerptor intended *καί* to mean "also" rather than "and."

1278cd

Like a lion trusting in his might, I snatched a fawn from the doe with my claws, and did not drink its blood.[1]

[1] Identical to 949-50. See n. 1 ad loc.

1279-82

I have no wish to treat you badly, dear boy, not even if it will be better for me in the eyes of the immortal

οὐ γὰρ ἁμαρτωλαῖσιν ἐπὶ σμικραῖσι κάθημαι.
τῶν δὲ καλῶν παίδων †ουτοσετουτ᾽αδικων†.

1282 οὔτις ἔπ᾽ οὐκ ἀδίκων Vetta, οὐ τίσις οὐδ᾽ ἀδίκων Boissonade, alii alia

1283-94

ὦ παῖ, μή μ᾽ ἀδίκει· ἔτι σοι κα<τα>θύμιος εἶναι
βούλομαι, εὐφροσύνῃ τοῦτο συνεὶς ἀγαθῇ.
οὐ γάρ τοί με δόλῳ παρελεύσεαι οὐδ᾽ ἀπατήσεις·
νικήσας γὰρ ἔχεις τὸ πλέον ἐξοπίσω,
ἀλλά σ᾽ ἐγὼ τρώσω φεύγοντά με, ὥς ποτέ φασιν
Ἰασίου κούρην παρθένον Ἰασίην
ὡραίην περ ἐοῦσαν ἀναινομένην γάμον ἀνδρῶν
φεύγειν· ζωσαμένη δ᾽ ἔργ᾽ ἀτέλεστα τέλει
πατρὸς νοσφισθεῖσα δόμων ξανθὴ Ἀταλάντη·
ὤχετο δ᾽ ὑψηλὰς εἰς κορυφὰς ὀρέων
φεύγουσ᾽ ἱμερόεντα γάμον, χρυσῆς Ἀφροδίτης
δῶρα· τέλος δ᾽ ἔγνω καὶ μάλ᾽ ἀναινομένη.

1283 *καθύμιος* A, corr. Bekker 1285 *οὐ—δόλῳ* suppl. m^2 (saec. X) *απατήσης* A, corr. Bekker 1290 *ζωσαμένην* A, corr. Bekker

gods. For I do not sit in judgement on trifling offences.[1] Of handsome boys . . .[2]

[1] Or "For I sit in judgement on no trifling offences."
[2] The poet may be saying that all handsome boys do wrong or that handsome boys can do wrong with impunity. In an erotic context 'doing wrong' involves failure to reciprocate the affection shown.

1283-94

Boy, don't wrong me. I still want to please you,[1] and I make this observation with all good cheer. Rest assured, you will not get the better of me nor will you trick me. For though (if?) you have won and have the advantage hereafter,[2] yet I shall wound[3] you as you flee from me, as they say once the daughter of Iasius, the maiden Iasie, who was ripe for marriage, refused men and fled. Girding herself, blonde Atalanta left her father's home and tried to accomplish what was not to be accomplished. She went off to the lofty mountain peaks, fleeing from lovely marriage, the gift of golden Aphrodite. But in the end she came to know it, in spite of her refusal.[4]

[1] Many editors treat this as parenthetic: "Boy, don't wrong me—I still want to please you—but understand this with all good cheer." This is unnecessarily harsh. [2] Translation uncertain. [3] An erotic metaphor. [4] West (*Studies* 165-67) and Vetta argue that what follows the middle of 1288 has been inserted from a different poem on Atalanta, but I agree with those who reject this. Just as Atalanta refused marriage but eventually succumbed to Milanion, so the boy has refused the poet's love but in the end will be won over. No reference to Atalanta's race with Hippomenes need be seen. For recent discussions of the poem see *Lustrum* 33 (1991) 213-14.

1295-98

ὦ παῖ, μή με κακοῖσιν ἐν ἄλγεσι θυμὸν ὀρίνῃς,
μηδέ με σὴ φιλότης δώματα Περσεφόνης
οἴχηται προφέρουσα· θεῶν δ' ἐποπίζεο μῆνιν
βάξιν τ' ἀνθρώπων, ἤπια νωσάμενος.

1295 ὀρίναις A, corr. Bekker

1299-1304

ὦ παῖ, μέχρι τίνος με προφεύξεαι; ὥς σε διώκων
δίζημ'· ἀλλά τί μοι τέρμα γένοιτο κιχεῖν
†σησοιγη†· σὺ δὲ μάργον ἔχων καὶ ἀγήνορα
θυμὸν
φεύγεις ἰκτίνου σχέτλιον ἦθος ἔχων.
ἀλλ' ἐπίμεινον, ἐμοὶ δὲ δίδου χάριν· οὐκέτι δηρὸν
ἔξεις Κυπρογενοῦς δῶρον ἰοστεφάνου.

1301 σῆς ὀργῆς Hermann, σῆς ὁρμῆς Gianotti
1302 φεύγοις A, corr. Bekker

1305-10

θυμῷ γνοὺς ὅτι παιδείας πολυηράτου ἄνθος
ὠκύτερον σταδίου, τοῦτο συνεὶς χάλασον
δεσμοῦ, μή ποτε καὶ σὺ βιήσεαι, ὄβριμε παίδων,
Κυπρογενοῦς δ' ἔργων ἀντιάσῃς χαλεπῶν,
ὥσπερ ἐγὼ νῦν ὧδ' ἐπὶ σοί. σὺ δὲ ταῦτα φύλαξαι,
μηδέ σε νικήσῃ †παιδαϊδη† κακότης.

1307 δεσμόν Peek
1308 ἀντιάσεις A, corr. Blaydes
1309 οἰδ' A, corr. Bekker
1310 παῖδ' ἀδαῆ Bergk, alii alia

1295-98

Boy, don't stir up my soul in the midst of my cruel torments[1] and don't let my love for you carry me off to the house of Persephone.[2] Respect the wrath of the gods and the talk of men, and conceive kindly thoughts.

[1] Or perhaps "don't stir up my soul with cruel torments."
[2] A reference to suicide.

1299-1304

Boy, how long will you flee from me? How I pursue and seek you out! May there come some end (to my eager desire for you?). But you, with lustful and arrogant heart and with the cruel ways of the kite, keep fleeing. Come, wait up and grant me your favour. Not for long will you possess the gift of the violet-crowned Cyprus-born.[1]

[1] I.e., youth is short-lived and when the young have passed beyond adolescence Aphrodite no longer causes them to inspire passion in others.

1305-10

Realizing in your heart that the bloom of lovely boyhood passes more swiftly than a footrace, reflect on this and release me from my bonds, lest one day you too, mighty boy, be overpowered and encounter the harsh workings of the Cyprus-born, just as I now do with you. Guard against this and do not let bad behaviour get the better of you . . .

1311-18

οὔ μ᾽ ἔλαθες κλέψας, ὦ παῖ—καὶ γάρ σε
†διωμαι†—
τούτοις, οἷσπερ νῦν ἄρθμιος ἠδὲ φίλος
ἔπλευ, ἐμὴν δὲ μεθῆκας ἀτίμητον φιλότητα.
οὐ μὲν δὴ τούτοις γ᾽ ἦσθα φίλος πρότερον,
ἀλλ᾽ ἐγὼ ἐκ πάντων σ᾽ ἐδόκουν θήσεσθαι ἑταῖρον
πιστόν. καὶ δὴ νῦν ἄλλον ἔχοισθα φίλον·
ἀλλ᾽ ὁ μὲν εὖ ἔρδων κεῖμαι· σὲ δὲ μή τις ἁπάντων
ἀνθρώπων ἐσορῶν παιδοφιλεῖν ἐθέλοι.

1311 *οὐκ* A, corr. Edmonds *διωμαι* A (prob. Vetta), *διῶμμαι* Hermann, *διώκω* Ahrens (prob. West)
1312 *φίλοις* A, corr. Bekker 1314 *συ μεν δη τουτοις τ᾽* A, corr. Hermann 1315 *σήσεθαι* A, corr. Seidler
1316 *ἔχεισθα* Bekker (prob. Vetta) 1317 *κειμι* A, corr. Bekker 1318 *παιδα φιλειν* A, corr. Bekker

1318ab

ὤ μοι ἐγὼ δειλός· καὶ δὴ κατάχαρμα μὲν
ἐχθροῖς,
τοῖσι φίλοις δὲ πόνος δεινὰ παθὼν γενόμην.

1319-22

ὦ παῖ, ἐπεί τοι δῶκε θεὰ χάριν ἱμερόεσσαν
Κύπρις, σὸν δ᾽ εἶδος πᾶσι νέοισι μέλει,
τῶνδ᾽ ἐπάκουσον ἐπῶν καὶ ἐμὴν χάριν ἔνθεο θυμῷ,
γνοὺς ἔρος ὡς χαλεπὸν γίνεται ἀνδρὶ φέρειν.

1320 *παισινεοῖσι* A, corr. Bekker 1322 *ἔρον ὡς χαλεπὸς* Bergk

1311-18

I was aware, boy, that you cheated on me—in fact I . . . you—in favour of those with whom you are now a close friend, throwing aside my friendship as of no value. You were not their friend before, whereas I thought that out of all I would make you a loyal comrade. Go ahead, take another friend now; but I, your benefactor, am laid low. Let no one among all men, viewing you, desire to love a boy.

1318ab[1]

O wretch that I am! Because of my wretched suffering I have become a joy to my enemies and a burden to my friends.

[1] Virtually identical to 1107-1108.

1319-22

Boy, since the Cyprian goddess gave you a beauty that arouses desire and all the young men are obsessed with your looks, listen to these words of mine and take them to heart as a favour to me, knowing that love is hard for a man to bear.[1]

[1] As Vetta argues, the connection between the causal and main clause seems to be that good looks and good sense should be complementary and that consequently the boy should have the wisdom to reciprocate the speaker's love.

1323-26

Κυπρογένη, παῦσόν με πόνων, σκέδασον δὲ μερίμνας
θυμοβόρους, στρέψον δ' αὖθις ἐς εὐφροσύνας·
μερμήρας δ' ἀπόπαυε κακάς, δὸς δ' εὔφρονι θυμῷ
μέτρ' ἤβης τελέσαντ' ἔργματα σωφροσύνης.

1324 *τρέψον* van der Mey 1325 *ευφρόσυνθυμω* A, corr. Bekker

1327-34

ὦ παῖ, ἕως ἂν ἔχῃς λείαν γέννυν, οὔποτέ σ' αἰνῶν
παύσομαι, οὐδ' εἴ μοι μόρσιμόν ἐστι θανεῖν.
σοί τε διδόντ' ἔτι καλόν, ἐμοί τ' οὐκ αἰσχρὸν ἐρῶντι
αἰτεῖν. ἀλλὰ γονέων λίσσομαι ἡμετέρων,
ἄϊδεό μ', ὦ παῖ < >, διδοὺς χάριν, εἴ ποτε καὶ σὺ
ἔξεις Κυπρογενοῦς δῶρον ἰοστεφάνου
χρηΐζων καὶ ἐπ' ἄλλον ἐλεύσεαι· ἀλλά σε δαίμων
δοίη τῶν αὐτῶν ἀντιτυχεῖν ἐπέων.

1327 *λιαν* A, corr. Bekker *σαίνων* A, corr. Orelli
1329 *διδοῦν* Bergk (prob. Vetta) 1331 <*καλέ*> Welcker, alii alia

1335-36

ὄλβιος, ὅστις ἐρῶν γυμνάζεται οἴκαδε ἐλθών,
εὖδων σὺν καλῷ παιδὶ πανημέριος.

1335-36 *οἴκαδε* <*δ'*> *ἐλθὼν εὕδει* Bekker 1336 *ευδειν* A, *εὕδων* West

1323-26

Cyprus-born, put an end to my pain, scatter the cares that gnaw at my heart, and restore me to happiness. Keep away cruel worries and with kindly heart grant me the workings of a sound mind, now that I have completed[1] my span of youth.

[1] Less probably, "when I have completed."

1327-34

Boy, as long as you have a chin that is smooth, I'll never stop praising you, not even if it is destined that I die.[1] It's a fine thing still for you the giver and it's not shameful for me the lover to ask. I beseech you, on behalf of our (my?) parents, show me respect, boy, and grant me your favour. If one day you too shall crave the gift of the Cyprus-born crowned with violets and pursue another, then may the god grant that you meet with the same response.[2]

[1] Many editors treat 1327-28 as a separate couplet.
[2] I.e., when you become a lover, may the response you meet with be favourable or unfavourable, depending on how you respond to me.

1335-36

Happy the man who goes home and engages in amorous exercise, sleeping with a handsome boy all day long.

1337-40

οὐκέτ᾽ ἐρῶ παιδός, χαλεπὰς δ᾽ ἀπελάκτισ᾽ ἀνίας,
μόχθους τ᾽ ἀργαλέους ἄσμενος ἐξέφυγον,
ἐκλέλυμαι δὲ πόθου πρὸς ἐυστεφάνου Κυθερείης·
σοὶ δ᾽, ὦ παῖ, χάρις ἔστ᾽ οὐδεμία πρὸς ἐμοῦ.

1341-50

αἰαῖ, παιδὸς ἐρῶ ἁπαλόχροος, ὅς με φίλοισιν
πᾶσι μάλ᾽ ἐκφαίνει κοὐκ ἐθέλοντος ἐμοῦ.
τλήσομαι οὐ κρύψας· ἀεκούσι‹α› πολλὰ βίαια·
οὐ γὰρ ὑπ᾽ αἰκελίῳ παιδὶ δαμεὶς ἐφάνην.
παιδοφιλεῖν δέ τι τερπνόν, ἐπεί ποτε καὶ
Γανυμήδους
ἤρατο καὶ Κρονίδης ἀθανάτων βασιλεύς,
ἁρπάξας δ᾽ ἐς Ὄλυμπον ἀνήγαγε καί μιν ἔθηκεν
δαίμονα, παιδείης ἄνθος ἔχοντ᾽ ἐρατόν.
οὕτω μὴ θαύμαζε, Σιμωνίδη, οὕνεκα κἀγὼ
ἐξεφάνην καλοῦ παιδὸς ἔρωτι δαμείς.

1343 post *κρύψας* distinxit West *αεκουσι* A, suppl. Welcker 1344 *ἐπ᾽* A, corr. Hartel 1345 *δ᾽ ετι* A, distinxit Bekker 1350 *εξεδάμην* A, corr. Baiter

1351-52

ὦ παῖ, μὴ κώμαζε, γέροντι δὲ πείθεο ἀνδρί·
οὗτοι κωμάζειν σύμφορον ἀνδρὶ νέῳ.

1353-56

πικρὸς καὶ γλυκύς ἐστι καὶ ἁρπαλέος καὶ ἀπηνὴς
ὅφρα τέλειος ἔῃ, Κύρνε, νέοισιν ἔρως.

1337-40

I am no longer in love with a boy, I have kicked aside harsh pain, I have gladly escaped from grievous hardships, and the fair-crowned Cytherean[1] has released me from longing. And as for your charms, boy, they don't exist in my eyes.

[1] See n. 1 on 1386-89.

1341-50

Alas, I am in love with a soft-skinned boy who shows me off to all my friends in spite of my unwillingness. I'll put up with the exposure—there are many things that one is forced to do against one's will—for it's by no unworthy boy that I was shown to be captivated.[1] And there is some pleasure in loving a boy, since once in fact even the son of Cronus, king of the immortals, fell in love with Ganymede,[2] seized him, carried him off to Olympus, and made him divine, keeping the lovely bloom of boyhood. So, don't be astonished, Simonides,[3] that I too have been revealed as captivated by love for a handsome boy.

[1] Many editors treat what follows as a separate poem.
[2] For Zeus' abduction of the Trojan Ganymede see especially *Homeric Hymn to Aphrodite* 200-217. [3] See n. 1 on 467-96.

1351-52

Don't go carousing, boy, but take an old man's advice. It's not fitting for a young man to carouse.

1353-56

For the young, Cyrnus, love is bitter and sweet, kind and harsh,[1] until it is fulfilled. For if one fulfills it, it

ἦν μὲν γὰρ τελέσῃ, γλυκὺ γίνεται· ἢν δὲ διώκων
μὴ τελέσῃ, πάντων τοῦτ᾽ ἀνιηρότατον.

1354 τέλεος A, corr. Bekker

1357-60

αἰεὶ παιδοφίλῃσιν ἐπὶ ζυγὸν αὐχένι κεῖται
δύσλοφον, ἀργαλέον μνῆμα φιλοξενίης.
χρὴ γάρ τοι περὶ παῖδα πονούμενον εἰς φιλότητα
ὥσπερ κληματίνῳ χεῖρα πυρὶ προσάγειν.

1358 δυσμορον A, corr. Ahrens ex 848, 1024

1361-62

ναῦς πέτρῃ προσέκυρσας ἐμῆς φιλότητος
ἁμαρτών,
ὦ παῖ, καὶ σαπροῦ πείσματος ἀντελάβου.

1363-64

οὐδαμά σ᾽ οὐδ᾽ ἀπεὼν δηλήσομαι, οὐδέ με πείσει
οὐδεὶς ἀνθρώπων ὥστε με μή σε φιλεῖν.

1365-66

ὦ παίδων κάλλιστε καὶ ἱμεροέστατε πάντων,
στῆθ᾽ αὐτοῦ καί μου παῦρ᾽ ἐπάκουσον ἔπη.

1367-68

παιδός τοι χάρις ἐστί· γυναικὶ δὲ πιστὸς ἑταῖρος
οὐδείς, ἀλλ᾽ αἰεὶ τὸν παρεόντα φιλεῖ.

is sweet, but if one pursues it without fulfilment, it is the most painful of all things.

[1] Cf. 301.

1357-60

Those who love a boy always have a heavy yoke lying on their necks, a harsh reminder of amorous hospitality. For one who toils to win the love of a boy must, as it were, place his hand in a fire of vine twigs.[1]

[1] Such a fire blazes quickly and with great heat. Some treat the couplet as separate.

1361-62

You've lost my love, boy, you're like a ship that has struck a rock, and you've grasped a rotten rope.

1363-64

I'll never cause you harm, even when I am absent, and no one will persuade me not to love you.

1365-66

Most handsome and desirable of all boys, stay where you are and listen to a few words from me.

1367-68

A boy shows gratitude, but a woman is a loyal companion of no one; she always loves the man who's at hand.[1]

[1] Contrast 1267-70 where it is a boy's inconstancy that is stressed.

1369-72

παιδὸς ἔρως καλὸς μὲν ἔχειν, καλὸς δ᾽ ἀποθέσθαι·
πολλὸν δ᾽ εὑρέσθαι ῥῄτερον ἢ τελέσαι.
μυρία δ᾽ ἐξ αὐτοῦ κρέμαται κακά, μυρία δ᾽ ἐσθλά·
ἀλλ᾽ ἔν τοι ταύτῃ καί τις ἔνεστι χάρις.

1372 *τούτῳ* Adrados, alii alia

1373-74

οὐδαμά πω κατέμεινας ἐμὴν χάριν, ἀλλ᾽ ὑπὸ πᾶσαν
αἰεὶ σπουδαίην ἔρχεαι ἀγγελίην.

1374 *σπουδαίως* van Herwerden

1375-76

ὄλβιος, ὅστις παιδὸς ἐρῶν οὐκ οἶδε θάλασσαν,
οὐδέ οἱ ἐν πόντῳ νὺξ ἐπιοῦσα μέλει.

1377-80

καλὸς ἐὼν κακότητι φίλων δειλοῖσιν ὁμιλεῖς
ἀνδράσι, καὶ διὰ τοῦτ᾽ αἰσχρὸν ὄνειδος ἔχεις,
ὦ παῖ· ἐγὼ δ᾽ ἀέκων τῆς σῆς φιλότητος ἁμαρτὼν
ὠνήμην, ἔρδων οἷά τ᾽ ἐλεύθερος ὤν.

1377 *φιμον* A, corr. Bekker: *κακότητα φιλῶν* Nauck (prob. Vetta)

1369-72

Love of a boy is fine to have and fine to set aside; it is much easier to find than to fulfil. Countless are the woes that hang suspended from it, countless the blessings. But in this way[1] there is in fact some pleasure present.

[1] If *ταύτῃ* is sound, it must equal *οὕτω*, with *ἐν* anticipating *ἔνεστι* (so Hudson-Williams, Garzya, Vetta), but West, perhaps rightly, judges it to be a corruption for some word expressing the idea of 'pain.'

1373-74

You have never yet stayed for my sake, but you always leave in response to every earnest message.

1375-76

Happy is he who loves a boy and does not know the sea, and is not concerned about the approach of night on the deep.

1377-80

You are handsome, but under the bad influence of friends you associate with base men and because of this, boy, you incur shameful reproach. As for me, although I was reluctant to lose your love, I have benefited from it, acting as a free man should.

1381-85

ἄνθρωποί σ' ἐδόκουν χρυσῆς παρὰ δῶρον ἔχοντα
ἐλθεῖν Κυπρογενοῦς – ∪∪ –∪∪ –
. . . . . .
– ∪∪ ‹Κυπρογενοῦς› δῶρον ἰοστεφάνου
γίνεται ἀνθρώποισιν ἔχειν χαλεπώτατον ἄχθος,
ἢν μὴ Κυπρογενὴς δῷ λύσιν ἐκ χαλεπῶν.

1381 *ἀνθρώποις* A, corr. Bekker *πάρα* Vetta
1382-83 lacunam stat. et *Κυπρογενοῦς* iteravit Bekker

1386-89

Κυπρογενὲς Κυθέρεια δολοπλόκε, σοί τι περισσὸν
Ζεὺς τόδε τιμήσας δῶρον ἔδωκεν ἔχειν.
δαμνᾷς δ' ἀνθρώπων πυκινὰς φρένας, οὐδέ τίς ἐστιν
οὕτως ἴφθιμος καὶ σοφὸς ὥστε φυγεῖν.

1386 *κυπρόγενες κύθειρα* A, corr. Bekker *σοι τι* A, *σοὶ τί* A^2 (prob. West), *σοί τι* edd. nonnulli, 1388 *δάμνασαι* Bergk, δ' del. Hartung

1381-85

Men thought that you had come with a gift from the golden Cyprus-born . . . (But) the gift of the violet-crowned (Cyprus-born) becomes a most painful burden for men to bear, if she does not grant release from the pain.

1386-89

Cyprus-born Cytherean,[1] weaver of wiles, to honour you Zeus gave you this special gift. For you overwhelm the sound minds of men and there is no one strong or clever enough to escape you.

[1] For an explanation of Aphrodite's connection with both Cyprus and Cythera, an island off the south coast of the Peloponnese, see Hes. *Theog.* 190-200.